
T H E

CRITICAL REVIEW.

For the Month of *May*, 1767.

ARTICLE I.

An Inquiry into the Principles of Political Oeconomy : being an Essay on the Science of Domestic Policy in Free Nations. By Sir James Steuart, Bart. In two Vols. 4to. Pr. 2 l. 2 s. in boards. Millar, and Cadell.

THIS intelligent author adapts the principles of true philosophy to those of civil policy ; he lays down no system, but leaves his readers to form their own conclusions, from a train of scientific experiments, which he has made in various parts of the globe, and under different constitutions of government. His plan is extensive, and the execution laborious ; but so little have the principles of political œconomy been investigated, that the grounds he works upon require to be cleared, before they can be cultivated. Few books therefore are more difficult to review than that before us, on account of the variety and intricacy, as well as the novelty, of the matter it contains. We shall, however, endeavour to do the author justice, by stating his arguments with precision and perspicuity, after observing, that his progressions from the most simple principles are such, that the most intelligent reader, if dropt into the labyrinth of the propositions which they induce, would find it difficult to extricate himself without the thread which is to conduct him through the maze, and which is fastened to the original datum.

In a work of this kind, population and agriculture naturally take the lead. According to our author, government, which is the power to command, must be distinguished from political œconomy, which is the talent to execute, while the combining principle in the subjects is self-interest. The providing food and other necessities for society, and giving individuals employment according to their spirit, so as to answer this great end, falls next under this writer's consideration. He supposes the governing statesman to be possessed of all the civil virtues, and,

consequently, that he consults the interest of no individual, where such regard may be inconsistent with the general welfare.

Upon this footing our author considers that species of civil and domestic liberty which is founded upon the ruins of the feudal forms of government ; a liberty which has improved the world into an almost new system, since debts and taxes are the concomitants of wealth and credit. He then recurs to the permanent topics of cultivation and agriculture, and shews, that the numbers of mankind must ever have been in proportion to the produce of the earth ; and this produce must constantly be in the compound ratio of the fertility of the soil and labour of the inhabitants. He next examines the different wants of mankind, their relations, their correspondencies, their reciprocations, and all the other circumstances that induce one part of a free people to labour that the other may be fed ; this, according to our author, divides society into two classes, farmers, and free hands. He afterwards investigates the rise and progress of luxury, which, he says, means no more than the consumption of superfluity, or the supplying wants not necessary to life. He shews how luxury introduces the use of money, which becomes a universal passion, increases industry among the free hands, augments their number, and consequently promotes agriculture for their subsistence. He observes, that it is not in the finest countries of the world, but in the most industrious, that we are to expect the greatest number of inhabitants.

Our author here breaks off his subject to answer an objection : How could the simplicity of the ancients be compatible with their great multiplication ? The substance of his answer is, ' In ancient times men were forced to labour the ground, because they were slaves to others. In modern times the operation is more complex, and as a statesman cannot make slaves of his subjects, he must engage them to become slaves to their own passions and desires ; this is the only method to make them labour the ground, and provided this be accomplished, by whatever means it is brought about, mankind will encrease.'

The regard we have for the abilities of this author, ought not to preclude us from offering a few seeming difficulties upon this head. The first arises from a retrospect to population, as represented by history, which may imply a doubt, whether agriculture has promoted population. Mention is made in history of millions of barbarians (in ages modern when compared to that of Xerxes) who struck the Roman empire from its roots, and peopled France, Italy, Spain, and great part of Greece.

These and many other instances which may be brought from antient writers, would bear hard upon this author's principles, were the credibility of those accounts as well established as their

antiquity. Without regard to physical and territorial improbabilities, let an intelligent reader go and search for a criterion, by which the credibility of old authors, as to population, may be fixed. Let him peruse historians of equal credit, living in different or the same countries at one time. What contradiction will he not find among them in matters that require scarcely any degree of political investigation! An English writer living at the juncture, speaks with great confidence of forty thousand men being killed or made prisoners in a battle. A Scotch cotemporary historian of equal authority, reduces the number to the fourth part, or less. What numerous armies grow under the pen of one writer! how they dwindle under that of another! We are afraid that more enlightened times are not blameless in this respect, witness the different accounts that have been published of the numbers and losses of armies, since the beginning of the present century. While this author's principles, therefore, remain firm, they are not to be shaken by remote or doubtful antiquity. Perhaps the very best vindication of our author's principles would be to investigate the population of England, under the reigns of the first Norman kings, from Doomsday Book, the Red Book of the Exchequer, and other records, where the data for political arithmetic are ascertained from the number of inhabitants upon every fee, and its other valuations.

This writer next points out a method of estimating the proportion of numbers between the farmers of a country and its free hands, by whom he means all its inhabitants not employed in agriculture. His theory upon this head is very ingenious, and may be applicable to the purposes of legislation. He next considers the principles which determine the place of residence to each condition of life. He thinks that the farmers ought to live upon or near the spot they labour; that landed or monied gentlemen may live where they please; and the working part of the people where they can. He considers the collecting such numbers of inhabitants as at present live in cities, as a late revolution in the political œconomy of Europe, and therefore examines the consequences which result from such collections; and he observes, that government has become thereby more complex.

Before we proceed farther, we cannot help expressing some concern that this writer did not illustrate the justness of his remarks with regard to the difference between our present political œconomy, and that of our ancestors. He has supposed (or at least he has given no reason why we should not suppose) the feudal constitutions to be the same all over Europe, and he has

reasoned from that datum. This we apprehend was not the case; and it is easy to prove, that long after the time of the Conquest, no fewer than three modes of the feudal law existed in Europe. The first was that which had all the imperfections of its original on its head, and prevailed in Scotland, great part of Germany, the Milanese, and other parts of Italy, where the imperial vicars had found means to erect themselves into a set of independent princes. This species of the feudal law, though the most imperfect, is the most ancient, and was calculated for the aggrandizement of the great landholders and heads of clans, as well as for fortifying them against the power of the king or leader of the society. The next mode was that introduced by Hugh Capet and his descendents, and carried over into England by the Conqueror: the primary view of this mode was to strengthen the prerogative, and to secure the dependency of the great landholders upon the crown. The last and the most excellent species was that which was formed by the Guiscards, who conquered Naples and Sicily, and whose institutions, equally calculated for the benefit of the sovereign and the subject, for some ages banished the shades of barbarism from those countries, and introduced in their stead the sunshine of learning and science, with all the sweets of industry and agriculture. We do not bring this omission as any charge against the author; we only wish that his subject had led him to consider it.

We are the more solicitous on this head, because the research must be attended with a variety of doubts and difficulties, and evidences even sometimes contradictory. In England, for instance, we are doubtful whether, under the Anglo-Saxon government, when thaneships and land-estates were not hereditary, the country was not as well peopled as now. We are certain that Scotland, in no period within these hundred years, could have borne the evacuations of blood she is said to have suffered under the three Edwards of England; and yet she rose always more dreadful from her defeats. We are even uncertain from history, whether Ireland, whose old constitutions differ from the other modes of the feudal law, and were the most unfavourable of any other to industry, was not as populous formerly as now, when its soil is improved, and its people have acquired habits of industry to a most surprising degree.

We have thrown out the above observations for information only, without impeaching this author's enquiries, which, in the present situation of our domestic policy, we think are extremely proper and pertinent. His speculations upon vicious propagation, which happens when people are less provident than rational, and who beget an offspring which they cannot maintain, require

require great elucidation. For our own part, we cannot at present see any danger threatened to England by this *vicious* propagation; an epithet we wish our author had not made use of, because he means by it no more than a propagation impolitic with regard to the state, and imprudent with respect to themselves. The law of England does not admit the supposition of such a propagation, because the public is taxed with the maintenance of the issue, and the expence is always repaid by the encrease of hands in the community. Foreigners, or writers who are chiefly conversant in foreign policy, can scarcely believe that there is no such person in England, from the first to the last day of the longest life, as a beggar, but by choice; and that even age and infirmity have as much right and as legal a claim to a livelihood as the most industrious subject in the kingdom.

The father of a child who is the issue of what our author in another place calls abusive propagation, is indeed, if he is able, obliged by law to maintain the child as long as it is not of service to the public; but his ability or disability to do this never can affect the circumstances of the child, which in all events must be provided for, till put out to some occupation. Perhaps the humanity and wisdom of this institution has contributed more than any other cause to the strength, riches, and manufactures of England. We should therefore have been glad that this author had pointed out, in what degree, or by what means, propagation, in any sense of the word, can ever become vicious or abusive in England, as her great political disease at present arises from the scarcity of farmers and free hands. We wish likewise, that he had been a little more diffuse upon a point he has just started, that is, how far industry may be affected by charity. He has told us, and very properly, that charity may be a friend to multiplication, but that it is none to industry: here we think his speculations may be realized for the benefit of the public. Parochial provisions for children and poor people do not come under the name of charity, because they may be legally claimed; and charity to individuals, in certain circumstances, particularly in cases of fractures, and other accidents incident to the human body, is a Christian duty, and falls in with the spirit of our laws in providing for the poor; but should this spirit of charity proceed (as we have reason to dread from its present extension may be the case) to such an extravagant height, as, by becoming an independence for the poor, may shake national industry, it undoubtedly requires public attention.

This writer next applies his general principles to a particular representation given of the state of population in the British

11es. Here he attaches himself to the calculations of Dr. Brackenridge, addressed in a letter to George Lewis Scot, Esq. published in 1758. We shall with him admit these calculations to be true, though some have thought, that in matters of fact, they are disputable; but we cannot avoid giving our readers his answer to an objection which may be made to his supposing, that the population of Great-Britain is stopped for want of food. This, an objector may say, cannot be true, because one sixth part of the crop is annually exported. 'I answer, says the author, that it is still stoppt for want of food, for the exportation only marks that the home demand is satisfied; but this does not prove that the inhabitants are full fed, although they can buy no more at the exportation-price. Those who cannot buy, are exactly those who I say die for want of subsistence: could they buy, they would live and multiply, and no grain perhaps would be exported. This is a plain consequence of my reasoning; and my principal point in view throughout this whole book, is to find out a method for enabling those to buy who at present cannot, and who therefore do not multiply; because they can give no equivalent to the farmers for their superfluity, which consequently they export. By this application of our principles, I have no occasion to call in question our author's facts. It is no matter what be the state of the case: if the principles I lay down be just, they must resolve every phenomenon.' Would not foreigners, from reading this paragraph, which the writer certainly ought to explain, imagine that the English are such barbarians as to suffer the streets and fields to groan under the poor, who are starved to death, while they were sending their corn to foreigners. Nothing can be better explained than this matter has been, by the various publications upon the present scarcity of provisions which we have had occasion to review. From them it appears, that great numbers of those whom our author calls free hands in the state, have been occasionally converted into farmers, and have made an artificial plenty by the importation of corn from other countries, which is a species of employment that this author seems not to have considered.

He thinks that in Britain population is obstructed by its political situation, which throws that country at present into a moral incapacity of augmenting in numbers; and supposes that the establishment of trade and industry naturally rectifies this misapplication of agriculture. But how? By purging, says he, the land of superfluous mouths. He conjectures, that were plentiful years more common, mankind would be more numerous; that were scarce years more frequent, numbers would diminish.

We shall not follow our author in his calculations of the quantity of grain produced in a plentiful year in England, which he thinks cannot afford subsistence to the inhabitants for above fifteen months, because he is candid enough not to pretend to have complete information as to facts ; and we perceive from his work, that the part relating to that subject was written so far back as the year 1757.

In the second book, the author treats of trade and industry, and introduces the recapitulation of it as follows :

‘ Having paved the way in the first book, for a particular inquiry into the principles of modern political œconomy ; in the introduction to this, I shew that the ruling principle of the science, in all ages, has been to proceed upon the supposition that every one will act, in what regards the public, from a motive to private interest ; and that the only public spirited sentiment any statesman has a right to exact of his subjects, is their strict obedience to the laws. The union of every private interest makes the common good : this it is the statesman’s duty to promote ; this consequently ought to be the motive of all his actions ; because the goodness of an action depends on the conformity between the motive and the duty of the agent. We can, therefore, no more subject the actions of a statesman to the laws of private morality, than we can judge of the dispensations of providence by what *we* think right and wrong.

‘ CHAP. I. In treating the principles of any science, many things must be blended together, at first, which in themselves are very different. In the first book I considered multiplication and agriculture as the same subject ; in the second, trade and industry are represented as mutually depending on one another. To point out this relation, I give a definition of the one and the other, by which it appears, that to constitute trade, there must be a consumer, a manufacturer, and a merchant. To constitute their industry, there must be freedom in the industrious. His motive to work must be in order to procure for himself, by the means of trade, an equivalent, with which he may purchase every necessary, and remain with something over, as the reward of his diligence. Consequently, industry differs from labour, which may be forced, and which draws no other recompence, commonly, than bare subsistence. Here I take occasion to shew the hurtful effects of slavery on the progress of industry ; from which I conclude, that its progress was in a great measure prevented by the subordination of classes under the feudal government ; and that the dissolution of that system established it. Whether trade be the cause of industry, or industry the cause of trade, is a question of little importance, but the principle upon

which both depend is a taste for superfluity in those who have an equivalent to give ; this taste is what produces *demand*, and this again is the main spring of the whole operation.

‘ CHAP. II. We have substituted throughout this book, the term *demand*, to express the idea we conveyed in the last by that of *wants* ; and since the subject becomes more complex, and that we have many more relations to take in, I must make a recapitulation of all the different acceptations of this term *demand*.

‘ *Demand*, in the first place, is always relative to *merchandise* ; it is the buyer who demands ; the seller offers to sale. 2. It is said to be *reciprocal*, when there is a double operation, that is, when the seller in the first, becomes the buyer in the second case ; and then, taking the two operations in one view, we call those *demanders* who have paid the highest price. 3. Demand is *simple* or *compound* ; *simple*, when there is no competition among the buyers ; *compound*, when there is. 4. It is *great* or *small*, according to the *quantity* demanded. And 5. *High* or *low*, according to the *price* offered. The nature of a *gradual* encrease of demand, is to encourage industry by augmenting the supply ; that of a *sudden* encrease, is to make prices rise. This principle has not every where the same efficacy in producing these varieties : it is checked in its operations between merchants, who seek their profit ; and it is accelerated among private people, who seek for subsistence, necessities, or luxurious gratifications.

‘ CHAP. III. I come next to deduce the origin of trade and industry, which I discover from the principles of the first book, where bartering of necessities was understood to be trade ; and I find that the progress of this is owing to the progress of multiplication and agriculture. When a people arrive at a moral impossibility of increasing in numbers, there is a stop put to the progress of barter. This grows into trade, by the introduction of a new want (money) which is the universal object of desire to all men. While the desires of man are regulated by their physical wants, they are circumscribed within certain limits. So soon as they form to themselves others of a political nature, then all bounds are broken down. The difficulty of adapting wants to wants, naturally introduces money, which is an adequate equivalent for every thing. This constitutes sale, which is a refinement on barter. Trade is only a step farther ; it is a double sale, the merchant buys, not for himself, but for others. A merchant is a machine of a complex nature. Do you want, he supplies you ; have you any superfluities, he relieves you of them ; do you want some of the universal equivalent money, he gives it you, by creating in you a credit in proportion to your circumstances. The introduction of so useful a machine,
prompts

prompts every one to wish for the power of using it; and this is the reason why mankind extend their labour beyond the mere supply of their physical wants.

'Trade therefore abridges the tedious operations of sale and barter, and brings to light many things highly important for individuals, who live by relieving the wants of others, to know. It makes the standard of *demand*, which is, in a manner, the voice of the statesman, conducting the operations of industry towards the relief of wants; and directing the circulation of subsistence towards the habitations of the necessitous.'

We have given this specimen of our author's manner as a proof how well he understands his subject; and to shew, that the science of government is a study far from being so simple, or so easily attained, as is commonly imagined.

[*To be continued.*]

II. *The History of the present State of Electricity, with Original Experiments,* by Joseph Priestley, L. L. D. F. R. S. 4to. Price 17. 1s. Cadell.

NO branch of natural philosophy hath been so considerably extended and improved by the philosophers of the present age, as that which is called electricity. These improvements and discoveries have been gradual; they were made at different times, by different people, and in different countries, and consequently are only to be learnt from a great variety of books in various languages. It must, therefore, necessarily be very agreeable to those who are engaged in electrical enquiries, to see the whole collected into one point of view, by a candid and judicious writer, who is perfectly acquainted with the subject.

Dr. Priestley divides his work into eight parts; the first of which contains the history of the discoveries of all the celebrated electricians, in the order of time in which they were published to the world. This history he divides into ten periods. The first of these comprehends the discoveries prior to those of Mr. Hawkesbee. In the second we are presented with those of Mr. Hawkesbee himself. The third period contains the discoveries of Mr. Stephen Grey, prior to those of Mr. Du Faye, which bring the history of electricity to the year 1733. In the fourth period we find the discoveries of Mr. Du Faye. Period the fifth continues and concludes Mr. Grey's experiments. Those of Dr. Desaguliers constitute the sixth. In period the seventh we are presented with the experiments of the Germans, together with those of Dr. Watson, previous to the
discovery

discovery of the Leyden phial in the year 1746. Period the eighth contains the history of electricity from the Leyden phial, to the discoveries of Dr. Franklin. The ninth displays the discoveries and experiments of the last mentioned incomparable electrician; and in the tenth, the history is brought down to the year 1766. It is sufficient to observe, relative to this first part of the work, that it contains a very accurate and faithful history of the birth and progress of this youngest sister of the sciences, related in such a manner as to be at once both entertaining and instructive.

The second part comprehends a series of propositions, in which all the general properties of electricity are comprised. In part the third we find the different theories of various authors who have written on this subject, particularly those of positive and negative electricity, and of two electric fluids. Part the fourth contains Desiderata in electricity, and hints for the further extension of it. These hints, for the promotion of further discoveries, we shall transcribe.

‘ I. Concerning the Electrical fluid.

‘ What is the proportion of the several colours in electric light, in different cases, and in different appearances of it?

‘ Is not the electric light a real vapour ignited, similar to that of phosphorus; and may not experiments be, hereafter, made, where we shall have the explosion, the shock, and the other effects of electricity, without the light? Is the electric light ever visible except in vacuo? In the open air the electric fluid makes itself a vacuum in order to its passage.

‘ Collect the electric fluid, not from the general mass of the earth but from bodies of particular kinds, and observe if it have any different properties, with respect to light, &c.

‘ Is it exactly the same at sea, as on land; below the surface of the earth as above it, &c. &c. &c.?

‘ Dr. Franklin observed, that iron was corroded by being exposed to repeated electric sparks. Must not this have been effected by some acid? What other marks are there of an acid in the electric matter? May not its phosphoreal smell be reckoned one? Is it not possible to change blue vegetable juices into red by some application of electricity? This, I think, I have been told has been done at Edinburgh.

‘ Is there only one electric fluid, or are there two? Or is there any electric fluid *sui generis*, at all, distinct from the ether of Sir Isaac Newton? If there be, in what respect does it differ from the ether?

‘ Are the particles which affect the organ of smelling, as well as the particles of light, parts of the proper electric fluid,

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or are they merely adventitious, being, some way or other, brought into action by electricity?

‘ Does not some particular order of the particles, which Sir Isaac Newton supposes to be continually flying from the surfaces of all bodies, constitute the electric fluid; as others, he imagined, constituted the air, and others the ether, &c.?’

‘ Is it probable that there is even any temporary, or growing addition to, or diminution of the whole stock of electricity?’

‘ Whence arises the elasticity of the electric fluid, and according to what law do its particles repel one another? *Mr. Price.*

‘ II. Concerning Electrics and Conductors.

‘ In what does the difference between electrics and conductors consist? In other words, what is it that makes some bodies permeable to the electric fluid, and others impermeable to it?’

‘ Are the pores of electric bodies smaller than those of conductors, and do they contain very much, or very little of the electric fluid?’

‘ What is it in the internal structure of bodies that makes them break with a polish? Perhaps all solid electrics do so.

‘ Has elasticity any connection with electricity, some electrics being extremely elastic?’

‘ What is the reason why, in some of Mr. Hawkesbee's experiments, the electric light was visible through a considerable thickness of very opaque electrics, as rosin, sulphur, pitch, &c; but not through the thinnest metallic conductors?’

‘ What similarity is there in the processes of calcination, vegetation, animalization, and in some measure chrysalization; since all bodies which have gone through any of those processes, and perhaps no others, are found to be electrics?’

‘ Are not both electrics and conductors more perfect in their kind in proportion to their specific gravity?’

‘ Will not water conduct electricity the best in its state of greatest condensation; and metals the least in their greatest expansion, as shown by a pyrometer?’

‘ Try the conducting power of different metals, by sending a large shock through wires of the same size, and observing the different lengths that may be melted of the different wires. *Dr. Franklin.*

‘ Compare the invisible effluvia of water with the invisible effluvia of a burning candle, and also those proceeding from other bodies, with respect to their power of conducting electricity.

‘ Observe

‘ Observe what degree of heat will discharge any given degree of electricity, in order to find in what degree heat makes air a conductor.

‘ III. Concerning Excitation.

‘ What is the difference, in the internal structure of electrics, that makes some of them excitable by friction, and others by heating and cooling ?

‘ What have friction, heating, cooling, and the separation after close contact in common to them all ? How do any of them contribute to excitation ? And in what manner is one, or the other kind of electricity produced by rubbers and electrics of different surfaces ?

‘ Is not *Æpinus*’s experiment of pressing two flat pieces of glass together, when one of them contracts a positive and the other a negative electricity, similar to the experiments of Mr. Wilke, concerning the production of electricity by the liquefaction of various substances in others ; when the substance which melts and contracts is in one state, and that which contains it is in the opposite ? And are not both these cases similar to the excitation of the tourmalin, &c. by heating and cooling ? In this case, may not the tourmalin and the air act upon one another and be in opposite states ?

‘ Is not the circumstance common to all these cases, some affection of that space near the surface of the bodies in which the refractive power lies ? When bodies which have been pressed together within that space recede from one another, more surface, and consequently more of that space is made, doth not the electric fluid flow into it from that body which has the least power of retaining it, and which it can permeate with the most ease ; when not being able to enter the substance of the other it rests upon its surface ?

‘ Are not the particles of the electric and rubber thrown into a vibration in the act of excitation, which makes frequent recedings of the parts from one another, and thereby promotes the effect above-mentioned ?

‘ What is the real effect of putting moisture or amalgam upon the rubber ? Do not those substances increase the power of excitation, as conductors more distant from the smooth glass, in the gradation of electrics, than the surface of the leather ? Or do they only make the rubber touch in more points, or alter the surface of the rubber ?

‘ Has that difference of surface on which colour depends any influence upon the power of excitation ?

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' The tourmalin and a vessel of charged glass hermetically sealed are both excited by heating and cooling. What other properties have they in common ?

IV. Concerning Electrification.

' Does electrification increase the exhalation of vapours, either from cold or from boiling water ? If it do, is the increased exhalation the same in all states of the atmosphere ?

' Does not the electric matter pass chiefly on the surfaces of bodies ?

' Is the action of electrified bodies upon one another more properly an attraction, or a repulsion ?

' Would not continued electrification promote putrefaction ?

' In what manner is the mutual repulsion of two bodies electrified negatively performed ? Is it by the attraction of the denser electric fluid in the neighbourhood, or by the quantity of it which may be supposed to be accumulated on the surfaces of such bodies ?

V. Concerning the Power of Charging Electrics.

' What is the real operation of conductors in coating electric substances ?

' Why may not one phial be charged by connecting it with another (while it is charging) as high as if it were charged at the prime conductor ? Or by what rule must the force of those different chargings be estimated ? To all appearance, two phials charged together, so as that one of them receives the fire from the other, do not give so large a shock, as only one of them charged in the usual way.

' What is the *maximum* of charging a glass jar, with respect to the quantity of its surface, covered by the coating ? It is evident that some jars will discharge themselves, when only a small part at the bottom of them is coated, and when the explosion is very inconsiderable.

' Endeavour to charge a plate of glass with the coating pressed into actual contact with its surface, by means of heavy weights. Also endeavour to excite a plate of glass in the same manner. It is pretty certain that, in the usual method of exciting and charging, the real substance of the glass is not touched ; and though water be attracted by glass, it may only be to a certain distance from it.

VI. Concerning the Electricity of Glass.

' Through what thickness of glass will an excited electric, of any given strength, attract and repel light bodies ? Is not the same thickness the limit of charging the glass with the electric fluid ?

‘ Is not a plate of glass contracted in its dimensions by charging, the two electricities strongly compressing it, so as to increase its specific gravity ?

‘ Is the tone of a glass vessel, made in the form of a bell, the same when it is charged as when it is uncharged ? Or would the ringing of it make it more liable to break in those circumstances ?

‘ Does the electric fluid with which glass is charged reside in the pores of the glass, or only on its surface ; or rather within the space that is occupied by the power of refraction, i. e. a small space within, and likewise without the surface ?

‘ Is the refractive power of glass the same when it is charged or excited ?

‘ How does the different refractive power of glass, or its density (which is probably in the same proportion with its refractive power) affect its property of being excited or charged ?

‘ Is there not a considerable difference in glass when it is new made, and when it has been kept a month or two, both with respect to excitation and charging ?

‘ Let glass of every different composition be tried both with respect to excitation, and charging. Would it not be found that differences with respect to metallic ingredients, hardness, annealing, continuance in fusion, &c. would influence both the properties ; and that, in several cases, the same circumstance that was favourable to one would be unfavourable to the other ?

‘ Glass has hitherto been supposed to be full of the electric fluid, and its impermeability has been accounted for upon the difficulty with which the electric fluid moves in its pores. But may we not suppose the substance of glass to be absolutely impermeable to electricity, that no foreign electric matter ever so much as enters a single pore of it, but lodges wholly on its surface ; for instance, between the point of contact and the real surface, or within the limits of the refractive power that is a little way on both sides the surface. This place is, I think, on many accounts, extremely convenient to dispose of the electric matter, whether we make it to consist of two fluids, or of one. Their being kept asunder, if there be two, or its being prevented from getting through, if there be but one, will be much easier to conceive in this case, than upon the supposition that the electric fluid *can* enter and move in the substance of the glass, though it can only enter and move with difficulty, as *Æpinus* expresses it. For, let the motion be ever so difficult, one would think, that this circumstance could only make it move so much the slower, and that, give the electricity
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in the charged plate of glass time enough, and it would, at length, without any external communication, perform the journey to the other side, whither it has so strong a tendency to go.

Moreover, one would think, that, upon the hypothesis of the admission of the electric fluid within the pores of the glass, when the discharge of a phial was actually made thro' the substance of the glass, it might be in a silent manner, without breaking the glass; whereas when the surfaces of the glass are supposed to be violently pressed, and the pores of it not in the least entered by any particle of the fluid, or fluids, the impossibility of the electric charge getting through the glass is evident, as well as the necessity of its breaking the glass, if it do force a passage.

VII. Concerning the Effect of Electricity on Animal Bodies.

Is the fluid on which electricity depends at all concerned in any of the functions of an animal body? In what manner is the pulse of a person electrified quickened, and his perspiration increased?

Does not the air, by being heated in the lungs, communicate an electric virtue to the blood? What connection has this circumstance with the mephitic air which is exhaled from the lungs in great quantities, as well as contained in all the other excrements of the animal body?

May not the increased perspiration of an animal body be greater in a moist atmosphere than in a dry one, there being then more conducting particles in the atmosphere, to act and react upon the effluvia in the pores of the body; on which the copious perspiration does, probably, in a great measure, depend?

VIII. Concerning the Electricity of the Atmosphere.

In what manner do the clouds become possessed of electricity?

Does the wind in any measure contribute to it?

Is it effected by the gradual heating and cooling of the air? If so, whether is it the heating or the cooling that produces positive electricity? Which ever it be, the contrary will probably produce negative electricity. Let the experiment be made by an electrical kite. *Mr. Canton.*

As thunder generally happens in a sultry state of the air, when it seems replenished with some sulphureous vapours; may not the electric matter then in the clouds be generated by the

the fermentation of sulphureous vapours with mineral or acid vapours in the air. *Mr. Price.*

' Let rain, snow, and hail be received in insulated vessels, in different states of the atmosphere, to observe whether they contain any electricity, and in what degree.

' May not the void space above the clouds be always occupied with an electricity opposite to that of the earth? And may not thunder, earthquakes, &c. be occasioned by the rushing of the electric fluid between them whenever the redundancy in either is excessive? Is not the aurora borealis, and other electrical meteors, which are remarkably bright and frequent before earthquakes, some evidence of this?

' Is not the earth in a constant state of moderate electrification, and is not this the cause of vegetation, exhalation, and other the most important processes in nature? These are promoted by increased electrification. And it is probable that earthquakes, hurricanes, &c. as well as lightning, are the consequence of too powerful an electricity in the earth.'

We have transcribed these queries and hints, in preference to any other part of the book, because we apprehend they will be of most general advantage to those who are engaged in electrical enquiries, by shewing them that, though much has been done, there remains yet much unaccomplished. Some of these problems are indeed difficult of solution; but there are many of them which are by no means beyond the reach of experiment.

In part the fifth, our author treats of the construction of electrical machines, and the principal parts of an electrical apparatus. Part the sixth contains practical maxims for the use of young electricians. In part the seventh we have a description of the most entertaining experiments performed by electricity; and in part the eighth we are presented with several new experiments made by the author in the year 1766. These experiments are most of them curious, entertaining, instructive, and important. In short, the whole book is evidently the work of an indefatigable and ingenious philosopher, and is by far the most comprehensive production on the subject of electricity.

III. *Medical Essays and Observations.* By Charles Bisset, M. D.
8vo. Pr. 5s. Doddsley.

DOCTOR Bisset is already known in the republick of letters by his treatise on the Scurvy, and his Essay on the Medical Constitution of Great Britain. The diseases particularly considered in this volume are the bilious fever of the
West

West Indies, the nervous colic, symptomatic tetanus, ophthalmia, iliac passion, dysuria, St. Vitus's dance, whooping-cough, worms, land-scurvy, hypochondriac affection, scorbutic itch, and dropsy of the knee; to which is added, a chapter of surgical observations. He has also a chapter of physiological enquiries relative to perspiration, &c. another, containing observations relative to putrefaction, and the concoction of peccant humours in fevers; another on the West Indian air; and another containing the theory of the periodical sea and land-breezes in hot climates, which last mentioned chapter begins his book. This philosophical disquisition, and the diseases peculiar to the West Indies, not being of general importance, we shall pass them by unnoticed, and proceed to chapter the sixth, containing observations and reflections relative to putrefaction, &c. in which the Doctor controverts the prevailing opinion, as he calls it, that certain malignant fevers do wholly result from a putrid fermentation of the circulating juices excited by a putrid ferment; and likewise 'the notion, which at present is so prevalent, that putrefaction is the chief immediate cause of most fevers.' What the prevalent opinion may be in the county of York, we do not pretend to know; but this opinion is far from prevailing in the southern part of the kingdom: and with regard to malignant fevers, that they *wholly* result from a putrid fermentation, excited by a putrid ferment, it is so far from being a general opinion, that we do not believe it was ever advanced by any writer of character. That putrid fevers are often infectious, is most certain; and that, in case of infection, the disease is produced by a putrid ferment, is most rational, which is all that authors have asserted. He confesses, indeed, that the smell of putrid animal substances hath sometimes given rise to malignant fevers; in which case, he supposes, that the fever was partly excited by a peculiar influence of the effluvia on the olfactory nerves, but chiefly by the influence of sympathy or antipathy. If the doctrine of fermentation cannot be admitted for want of demonstration, the Doctor's hypothesis must appear much less admissible on the same account. In support of his opinion, "In diseases, says he, acquired by infection, particularly the small pox and measles, some particles only of the juices are assimilated to the nature of the infectious miasmata; but were these to operate as a putrid ferment, the whole mass of blood would be alike disordered; and, in this case, no separation of the peccant humour, or an eruptive crisis, could possibly take place." So that, according to this hypothesis, no separation can take place, if the whole mass be affected: the very contrary of which happens to be true in every instance of fermentation, where the

ferment is intimately mixed with the whole mass; now the whole mass of blood may rationally be supposed to be affected, without being entirely assimilated or distempered.

' Malignant fevers, says the Doctor, do also depend on a peccant humour, which must be concocted, in order to give the disease a prosperous issue.' This is a good sort of a medical sentence, which, however, conveys no distinct idea. To be perfectly understood, it would be necessary to inform us, what he precisely means by the terms *malignant fever*, *peccant humour*, and *concoction*. In the same chapter our author takes occasion to contradict those who are of opinion that the medical virtue of the bark consists in its antiseptic power; ' because, says he, we are possessed of many things that are more antiseptic than the bark, but that are wholly ineffectual in obstinate agues and gangrenes.' He is of opinion, that its salutary effects are to be ascribed to its cordial and corroborating quality. As to its cordial quality, it may be answered, almost in his own words, that we are possessed of many more powerful cordials; and as to its corroborative quality, it is sufficient to observe, that many robust people are afflicted with the ague, who stand in no need of corroborants, and who, nevertheless, are cured by the bark.

' Some medicines, says the Doctor, have, doubtless, specific powers of correcting the peculiar acrimonies peculiar to the peccant humours in some different diseases. The sarsaparilla is destructive of the contagious matter in the venereal disease.' If it were not impolite to contradict a positive assertion, we should say, that the sarsaparilla is possessed of no such virtue.

' Vesicatories, says the author, are exceeding serviceable in slow nervous fevers, not by raising the pulse, by means of their stimulus, as is commonly supposed, but by attracting the peccant humour from the noble parts.' If this were true, how happens it that, in those fevers, as soon as they cease to stimulate, they cease to be beneficial, and that continuing the discharge, without fresh stimulus, answers no purpose?

Still fond of differing from vulgar opinions, ' It is, I think, says he, generally supposed, that highly animalized juices are most susceptible of putrefaction; yet, I presume, there is a moral certainty of the contrary. The bile should seem to be an highly animalized juice, since it is conducive towards the assimilation of the chyle; yet it advances more slowly to putrefaction than red blood.' This sentence should be thus reversed: the bile advances more slowly to putrefaction than red blood, because it is less *animalized*, as he is pleased to call it. His next argument is, that veal, which is fed with milk, becomes tainted much sooner than beef, which is fed with grass.

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This instance is rather unfortunate for the doctor, as it is a strong argument against him ; for milk, though acescent, is undoubtedly more *animalized* than grass, therefore veal becomes sooner tainted than beef. But he might have assigned even a better reason than this.

From these few examples it will appear, that our author is apt to draw conclusions from false principles ; that he is fond of destroying old theories, without being possessed of sufficient materials to erect new ones. Nevertheless, we do not by any means condemn his book as an useless performance. On the contrary, it contains many practical observations, which, at least, deserve consideration ; and, upon the whole, we applaud his disinclination to adopt received opinions, merely on the credit of former writers, as nothing contributes more to retard the progress of science, than implicit faith in the doctrines of eminent men.

IV. *Anglo-Norman Antiquities Considered, in a Tour through Part of Normandy, by Doctor Ducarel. Illustrated with twenty-seven Copper-plates. Large Folio. Pr. 1l. 11s. 6d. Vaillant.*

IF every antiquary would pursue his studies to the same purpose, and upon the like rational principles which this author has followed, that species of knowledge would be no longer considered as less respectable than the cobwebs which cover it, but esteemed as a liberal and useful acquisition. We cannot, however, forbear thinking that this performance must be mortifying to a true-born Englishman. Every journey, every movement of the doctor must remind him that England was a country conquered by Frenchmen ; that they employed the fruits of their conquest in decorating their own paltry duchy ; that their monuments of superstition were erected by the spoils of this nation ; and that to this day the title of the king of England is considered in that province, only as second to that of duke of Normandy.

In the dedication to a right reverend prelate, mention is made of his lordship's having observed, about the year 1742, a difference between the mode of architecture used by the Normans in their buildings, and that practised by the contemporary Saxons in England. Some difficulties having been started on this head, our author, in the year 1752, went into Normandy on purpose to view and examine such buildings of duke William (for so the conqueror of England is called) as were remaining in Caen, and other places in that neighbourhood. The publication before us contains the result of the author's

inquiries, which confirm the rules his lordship had drawn up. According to Dr. Ducarel, the ancient Normans, though a warlike, were by no means a barbarous, people. They prized the sweets of society, and were fond of cultivating the polite arts, especially architecture and design, many convincing evidences of which are exhibited in this work.

In the beforementioned dedication, we find some very curious remarks upon the origin of broad seals. The Doctor is of opinion, that the use of the broader great seals, and the affixing impressions of them in wax, by pendant labels, to charters and other public instruments, for their better confirmation, and the ascertaining of their authenticity, was known to be practised by the Normans very early; and from them it is probable, that this custom passed into England. He then describes the broad seals of Edward the Confessor, which are of undoubted authenticity; one of them, in the possession of private gentlemen, appendant to a Saxon deed, is here engraved. It does not appear that Harold, who succeeded Edward the Confessor, ever used a broad seal. 'To supply that defect, says our author, the only representation of that prince, now known to be extant, is here engraved in Plate I. We are beholden, for its first publication, to the industry of father Montfaucon, who copied it from a beautiful illuminated drawing in a manuscript prayer-book, written in England in the eleventh century, and preserved in the library of the late monsieur Colbert. Harold is therein represented as sitting on his throne upon a cushion: he rests his feet on a footstool, and holds a banner in his right hand; and in his left, a sceptre surmounted by a dove: on each side the throne is a stand, or tripod, on which lies a book open; and near to each tripod, is the figure of a faint, with his right hand elevated, as pronouncing the benediction *.'

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* Without interrupting the progress of our review, we shall mention a fact recorded by Bowmaker, the continuator of Fordun, who lived at the time when the discovery was made, viz. in 1386, when the Scots were invading Cumberland under Robert Stuart earl of Fife, second son to Robert II. of Scotland. He tells us, that among other spoils which were brought to the general, was a very old charter, sealed with a large seal of wax, with the following words: "I kyng Adelstan giffs here to Paulan Oddan and Roddan, als gud and als fair, as evyr thai myne war, and thar to wytnes Mald my wiffe." The author adds, that when the earl of Fife, under the name of the duke of Albany, came to be governor of Scotland, he used,

The work is ushered in with some geographical and genealogical accounts of the town and earls of Eu, who made so considerable a figure in the French history, and may prove highly useful to the heralds and antiquaries of both nations. Every thing remarkable about the town is likewise described, as are also the antiquities, rarities, buildings, and situations of all the country through which the author passed, till he came to Rouen, the capital of Upper Normandy. We are told that the public buildings of this city make a handsome appearance; but that the streets in general are narrow, and the houses ill built; that the inhabitants amount to upwards of sixty thousand; and that by means of the Seine they carry on a very brisk trade with Paris, and the internal parts of the kingdom. Mention is likewise made of the spot where the famous Joan of Arc was burnt for a witch, in 1431, and (says the Doctor) 'it is worth observing, that the doctors of the Sorbonne, who were consulted by the duke of Bedford, then regent of France, pronounced unanimously for her execution.' Here we beg leave to differ from this learned writer, in thinking that the fact he speaks of is not worth observing. The ignorance, violence, and superstition of those doctors are notorious to this day; neither do we find that the Pucelle was burnt for a witch, but for retracting her abjuration, by which she became a heretic relapsed.

The description of the cathedral of Rouen, which contains the remains of some of our greatest English princes, who are here delineated from antient statues and pictures, fills us with very high ideas of the old Norman magnificence; and the author has transmitted to the public a great variety of monumental learning, which must prove equally agreeable and instructive to all lovers of antiquity.

used, while he was sitting in judgment, to praise the succinctness and simplicity of this charter.

If this fact, as related by Bowmaker, is true, it fixes the date of great seals in England much higher than the time of Edward the Confessor. Craig, the famous feudist and a great antiquary, thinks the seal and the charter to have been genuine. Ruddiman, in his preface to Anderson's *Selectus*, says, that he has no doubt of such a charter being found among the spoils, but that the great seal sufficiently proves it to have been forged. It is, however, certain, that princes upon the continent long before this time had made use of great seals. Our chief difficulty as to the authenticity arises from the language of the charter.

The chapter of Rouen (says he) which consists of the archbishop, a dean, fifty canons, and ten dignities or prebendaries, have, ever since the reign of Henry II. king of England and duke of Normandy, enjoyed the extraordinary annual privilege of pardoning, on Ascension-day, any person confined within the jurisdiction of the city, for murder, together with his or her accomplices; and, if there happen to be no such prisoner, then any other malefactor, however atrocious the crime he is charged with may be, provided it is not high-treason against his sovereign, and that he is a native of the place. The manner in which the chapter exert their privilege is this: During the three Rogation-days, two of the canons, attended by the register, and two chaplains dressed in their surplices, visit all the prisons within the city and suburbs, and having taken down in writing the examinations and confessions of the several malefactors, as to the crimes wherewith they respectively stand charged, deliver the same in to the chapter. On the morning of Ascension-day, the chapter having heard these several examinations and confessions read, proceed to the election of the person who is to be pardoned, and, the choice being made, transmit his name in writing, by one of the chaplains, to the parliament, which for that purpose assemble on that day at the palace. The parliament, having received the billet from the chapter, walk in procession to the great chamber, whither the prisoner elect being brought before them in his fetters, and placed on a stool, he is informed of the choice fallen upon him, and that thereby he is intitled to the Privilege of St. Romain. After this, the criminal is delivered over into the hands of the chaplain, who, accompanied by fifty musketeers, conducts him to an apartment where the chains are taken off from his legs, and bound round his arms; and then he is led to a place called the Old Tower, where, in a small chapel dedicated to St. Romain, and built on the site of the ancient palace of the Norman dukes, he waits the arrival of the procession of St. Mary. As soon as these matters are notified to the chapter, the procession sets out from the cathedral; two of the canons, dressed in their albes, bearing the shrine in which the reliques of St. Romain are supposed to be preserved. When the procession is arrived at the Old Tower, the shrine is placed in the chapel, opposite to the criminal, who is kneeling, bare-headed, with the chains on his arms; and then the archbishop, or in his absence one of the canons, having made him repeat the confession, lays his hand upon his head, and says the prayers commonly used at the time of giving absolution. After this the criminal, still kneeling, lifts up the shrine three times amidst the acclamations of the populace assembled to see the

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the ceremony. The procession then returns to the cathedral, followed by the criminal wearing a chaplet of flowers on his head, and carrying in his arms the shrine of St. Romain as far as the high altar, where having deposited it, he salutes the chapter, and then proceeds to the chapel of St. Romain, within the cathedral, and hears mass said by the chaplain of that fraternity. The mass finished, he is conducted by the same chaplain to some place without the jurisdiction of the city, where, after a most serious exhortation, given to him by a monk particularly appointed to that office, he is entertained with wine and other refreshments, and then, attended by the same chaplain, returns to the cathedral, in some of the apartments belonging whereto, a supper and bed are that night provided for him, and the next morning he receives his plenary dismissal.

The limits of our work will not suffer us to follow the Doctor through all the different curiosities and antiquities which are to be met with at Rouen. They are so numerous, and so interesting to an antiquary, that they cannot bear a selection. We shall, however, just mention the subject of the following basso relievos which are engraved and published in this work, and explained in the Appendix. 'In a large handsome court, belonging to the house of Mr. Forteville, procureur general of Rouen, I saw some fine basso relievos, which represent the magnificent interview of Henry VIII. king of England, with Francis I. of France, between Guines and Ardres in Picardy, on the 7th of June, 1520. They are of marble, divided into five compartments, and placed under the same number of windows on the left hand of the court. These curious marbles have in some places suffered, being a little broken here and there, but are not much spoiled. Over each of the windows are five other basso relievos of the same size; three of which are almost totally defaced; but the remains of the other two appeared to me to represent some different part of the same history, though I was not able to discover the subject.'

The neighbourhood of Rouen, particularly the antient park of the dukes of Normandy, and the religious houses there, claim almost equal attention with the city itself. Its diocese is one of the largest and most considerable in France, and it received a printing house in the year 1473.

Our author next visits Gisors, Audley, Pont de l'Arche, Vauvrey, and other places, till he comes to the famous Carthusian convent at Gaillon, where he saw a gold coin of cardinal de Bourbon, whom the Leaguers, in opposition to Henry IV. crowned king of France, under the name of Charles X. together with many other valuable curiosities. He then visited the archbishop of Rouen's fine palace at Gaillon, and presents

us with a fresh specimen of the vanity of the two cardinals d'Amboise, uncle and nephew, the former of whom expended a very large sum of money in repairing and improving this palace. Bourgachard, a country-village, gave the writer great pleasure in visiting its church, which contained mouldings of a particular form, supposed to be an indisputable criterion of Saxon buildings; 'but, says the Doctor, it cannot be supposed that the Saxons taught the French the art of building.' We should be glad to know why *it may not be supposed*, especially with regard to the French here spoken of, who were Normans, and as much Saxons as the inhabitants of England. The old Saxon arch undoubtedly was round in England as well as in Normandy, witness the oldest part of Winchester cathedral, where the arches are as regular as if they were of Roman or Greek architecture. Doctor Ducarel very properly tells us, that the pointed arches in this church were not much newer buildings than the others. We believe he does not observe that the pointed arches were originally Arabesque or Moorish. The Goths in Spain borrowed them from the Moors, and therefore they are commonly, though absurdly, called Gothic.

Nothing very remarkable happens after this, till our author arrives at Caen, the capital of Lower Normandy; and which, he thinks, does not favour of any very remote antiquity. He is inclined to believe that it was built by some of the fugitive Britons, who fled thither to avoid the cruelties of the invading northern nations, and peopled the whole tract of Armorica. Had Doctor Ducarel consulted archbishop Usher's *Antiquities*, he might have spoke with more precision. He would have there seen, that after the battle of Crayford, which was fought about the year 457, and in which Hengist, the Saxon, entirely defeated the Britons, the latter, according to the ancient authors of St. Josse's and St. Winwalloc's lives, went over to Armorica, which was then thinly peopled, and full of woods, which they cleared and inhabited, under a prince called Rio Thamus, or Rio Valus, which words signify, "lord of a country lying near a river." In 461, Mansuetus assisted at the council of Tours, under the name of Britannorum Episcopus. The same facts are corroborated by the authors of the two Lives of St. Samson, archbishop of St. Dol. We have been the more diffuse on this head, as we consider it of importance to the ancient history both of England and of France; and we think it accounts more naturally for the peopling of Armorica from Britain, than the relations we have in the Roman histories, of Armorica being peopled by the British soldiers whom the tyrant Maximus had carried over, and who settled there after his death. It is not, indeed, impossible that some of their descendants

scendants might have remained there, and encouraged the migration under Rio Thamus.

Caen, about the middle of the thirteenth century, became, through the partiality of the Norman dukes in its favour, the second city in France. The old castle, of which we have here a view, was built by William the Conqueror, but at present it is much out of repair; neither does our author make any encomiums upon its modern state. The abbey-church of St. Stephen, which is likewise here delineated, and contained the body of William the Conqueror, its founder, whose tomb was forced open by the Calvinists in 1562, is a curious structure. Monf. de Bras, an officer of the town, who was present when that sacrilege was performed, says in his *Recherches*, that the Conqueror's thigh-bone was longer by the breadth of his four fingers than that of the tallest man he had ever seen. One of his descendants, Richard I. is particularly mentioned in history for the length of his thigh-bone, which was disproportioned to the rest of his body. A new monument, we are told, was erected for the Conqueror; but it was removed in 1742, and nothing remains to denote the place of that great prince's burial but a flat black marble let into the pavement, with a Latin inscription, partly monkish, partly modern. 'Amongst the plate (says our author) preserved in the treasury of this church, is a curious silver salver, about ten inches in diameter, gilt and inlaid with antique medals. Tradition assures us, that it was on this salver, that king William the Conqueror placed the foundation-charter of the abbey when he presented it, at the high altar, on the dedication of the church. The edges of this salver, which stands upon a foot-stalk of the same metal, are a little turned up, and carved. In the centre is inlaid a Greek medal, on the obverse whereof is this legend, *Αυρανδης Αυκνος*: but it being fixed in its socket, the reverse is not visible. The other medals, forty in number, are set round the rim, in holes punched quite through; so that the edges of the holes serve as frames for the medals. These medals are Roman, and in the highest preservation. They were probably collected by duke Robert, father of the Conqueror, during his pilgrimage to the Holy Land, and after his death fell into the hands of his son.'

The eighth plate of this work exhibits the curious seals of the empress Maud, lady of England, and mother of Henry II. and of Anselm, archbishop of Canterbury, together with part of the antient palace of William the Conqueror at Caen, which is very large, and makes a noble appearance, and perhaps as justly deserves the notice of an English antiquary as

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any thing within the province of Normandy. The chief rooms have been long used as granaries. The descriptions of this palace and an adjoining chapel, which contained the portraits of the Conqueror, his wife and sons, are highly entertaining; but as they cannot be abridged, we must omit them. The portraits with their attributes are here engraved, together with the west and inside views (the latter of which is inexpressibly fine) of the abbey church of Caen, built likewise by William the Conqueror.

We next meet with the descent of Matilda, wife to William the Conqueror, as well as a fresh occasion to bewail the effects of fanatical fury, ignorance, and avarice. The Calvinists broke up the tomb of this princess likewise; but the lady abbess, Anna Montmorency, found means to secure a gold ring set with a fine sapphire, which she made a present of to her father, the constable of France, in 1563. Here our author introduces some curious anecdotes concerning the general practice of burying our antient kings with rings on their fingers*. A particular account of the university of Caen succeeds, and the prices paid by the students and boarders in the academy. The profile of the church of St. Thomas l'Abbatu in Caen, with its description, and that of the walls and some religious houses in the neighbourhood, close the Doctor's account of Caen. He then proceeds to the city of Bayeux, which, he says, is an old, and very indifferent built town, and now daily falling to decay, occasioned by the flourishing state of Caen. * Here (says he) I had the satisfaction of seeing the famous historical piece of furniture, which with great exactness, though in barbarous needle-work, represents the histories of Harold king of England, and William duke of Normandy, quite from the embassy of the former to duke William, at the command of Ed-

* This custom was so universal among all the northern nations, that we are not sure whether it is not alluded to in the word *unannealed*, made use of by Shakespeare in his Hamlet, the sense of which has been given up by all critics. It is with the greatest diffidence we submit to our readers, whether in that passage *unannealed* may not have the same signification as *unannulated*, since the *annulation*, as we may call it, was always an indispensable part of the royal dead-dress. Doctor Ducarel, in the work before us, mentions the will of Richard II. which, we think, bears great weight in our conjecture; for he directs that he should be buried with a ring upon his finger, *according to royal custom*, and that in the same should be set a precious stone of the value of twenty marks.

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ward the Confessor, down to his overthrow and death, at the battle fought near Hastings; in which, as appears by the Latin inscription, Odo bishop of Bayeux, half-brother to the Conqueror, fought, armed cap-a-pè, and behaved very manfully. The ground of this piece of work (which is extremely valuable, as preserving the taste of those times in designs of this sort) is a white linen cloth, or canvas, one foot eleven inches in depth, and two hundred and twelve feet in length. The figures of men, horses, &c. are in their proper colours, worked in the manner of samplers, in worsted, and of a style not unlike what we see upon China and Japan ware; those of the men, more particularly, being without the least symmetry or proportion.

There is a received tradition, That queen Matilda, wife of the Conqueror, and the ladies of her court, wove this tapestry with their own hands. It is annually hung up on St. John's day, and goes exactly round the nave of the church, where it continues eight days. At all other times, it is carefully kept locked up in a strong wainscot press, in a chapel on the south side of the cathedral dedicated to Thomas à Becket, whose death is there represented in a very indifferent old picture.

In an old inventory of the goods of the cathedral of Bayeux, taken in the year 1476, this piece of needle-work is entered thus: "Une tente tres longue et etroite, de telle a broderie de ymages et escripteaulx faisans representations du conquest d'Angleterre; laquelle est tendue environ la nef de l'eglise, le jour et par les octaves des reliques."

The priests of this cathedral, to whom I addressed myself for a sight of this remarkable piece of antiquity, knew nothing of it. The circumstance only of its being annually hung up in their church, led them to understand what I wanted; no person there knowing that the object of my inquiry any ways related to William the Conqueror, whom they to this day call Duke William.

Evreux is the next place visited by our learned author, who enters likewise into a minute description of the town of Vernon, which was the patrimonial estate of the ancestors of the English Vernons; and though we are obliged to omit particulars, all the Doctor's observations highly deserve the attention of every antiquary, architect, and historian.

In a subjoined appendix we meet with a description of the tapestries already mentioned, remaining in the cathedral of Bayeux, by Smart Lethieullier, Esq. F. R. S. and F. S. A. The ignorance of the French clergy, with regard to those tapestries,

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is really amazing, since they are perhaps the most curious monument that is to be found of the antiquity it bears. Dr. Ducarel has been so obliging as to give us plates engraven from the drawings of it. Though we do not pretend to form any positive judgment, as having never seen the original tapestry, yet the ideas we receive from the engravings, convey no despicable opinion of the drawing, particularly of some of the human figures, horses, and buildings. The story is awkwardly, but circumstantially told, and contains that period of the life of Harold, afterwards king of England, in which he sets out from the palace of king Edward (who is seen giving him his instructions from his throne) on an embassy to the duke of Normandy, to the time when he fell in the battle of Hastings. Some circumstances omitted by history are exhibited in this tapestry, which the writer thinks was continued to the coronation of William, though that part of it is now lost.

What honour does this historical monument reflect upon the needle of the royal author, which she has employed to better purpose than almost any historian ever did his pen, since it includes an achievement which must have transmitted the name of any prince with the highest glory to future ages. We hope that as it is now explained in English, some of our own fair country-women will catch the patriot glow, and, like the royal Matilda, decorate some of our public buildings with historical walls, which may reflect equal lustre upon their memories as upon the heroes they celebrate. Let the female title of admission into circles of politeness and pleasure, be purchased by the labours of the needle. The conquests we have made in Asia and America afford the noblest subjects that history exhibits.—The idea is so flattering, that it may carry us into an improper digression.

The second number of the appendix contains extracts relating to Normandy, from the Red Book of the exchequer. The third number is principally extracted from father Montfaucon's *Monumens de la Monarchie Française*, and contains a description of the curious basso relievos representing interviews of Henry, king of England, with Francis of France, between Guines and Ardres in Picardy, on the 7th day of June, in the year 1520; and the last number gives us a copy of the appointment of king Henry and his queen, and of the trains which actually did attend them at the interview. The plates are valuable for the dresses and habits of the horses and their riders. Some figures in them, however, we think are not perfectly explained.

To conclude : It cannot be denied that in this work Dr. Ducarel has given signal specimens of his abilities as an historian, an antiquary, and a genealogist ; and no small degree of praise ought to be bestowed by the public on the noble and other personages, who have so generously contributed to the plates which illustrate the performance.

V. *A Critical Dissertation on Isaiah, VII. 13, 14, 15, 16. In which the Sentiments advanced by Dr. Kennicott, in a Sermon lately published, and by several other Writers, are candidly and impartially examined.* 8vo. Pr. 1s. White.

IT is universally allowed, that the books of Moses and the prophets contain a variety of predictions relating to the Messiah. How they were fulfilled in Jesus Christ, has been shewn at large by Christian writers. But some divines, not content with plain and indisputable prophecies, have applied many passages to our Saviour, which were originally written with different views ; and under a notion of corroborating the evidences of Christianity, have had recourse to types, and figures, and secondary senses : but the most judicious defenders of our religion have perceived the absurdity of this conduct, and rejected those arguments, as trifling and fallacious, which are founded on double interpretations and typical senses.

The passage which is the subject of this dissertation, has been discussed by many theological writers, and various interpretations have been proposed. Some have asserted, that it relates to a son of Isaiah, others to Christ ; some have concluded for a double meaning, and supposed, that it relates to both a son of Isaiah and to Christ ; to one in a literal, and to the other in a secondary and figurative sense : and, lastly, by others it has been said, that the passage contains two distinct prophecies, the first relating to Christ, the second to Isaiah's son.

The late Dr. Benson, in a preface to the first volume of his Paraphrase and Notes on the Epistles, and Dr. Kennicott, in a Sermon published in 1765, have said all that can well be said, in support of the last of these opinions.

The learned writer who favoured us with an account of that discourse has admitted, that the doctor's explication is satisfactory. This, perhaps, was saying too much. It is indeed ingenious, but the most obvious and natural explication is this which Dr. W——ms * has adopted; viz. That the prophecy relates to

* The author of a Concordance to the Greek Testament, lately published.

one person only, and that was the son of a young woman who was present when Isaiah delivered the prediction, which son was afterwards to be born.

In order to establish this sense of the passage, he considers the circumstances of Ahaz, and the state of his kingdom, and then enters into a critical examination of the words.

Ahaz and his people were in distress; Isaiah is sent to inform them, that the designs of their enemies should not succeed. In confirmation of this assurance Ahaz is required to ask a sign; he refused; and, upon that refusal, is thus addressed by the prophet, *Therefore the Lord himself shall give you a sign, &c.*

‘ In these circumstances we should naturally, says the author, look for an immediate sign or token of divine protection; and the words, as they appear to me, are of that nature, that is, they contain a promise of safety and a sign to confirm it.

‘ After all that hath been said of Mr. Collins’ observation, though in many respects, he is a very unfair writer; yet I think it very just and pertinent. “God,” says he, “gave Gideon and Hezekiah immediate signs to prove that he spoke to them, and that the things promised to them should come to pass. Had he given them remote signs, how could they have known, that the signs themselves would ever come to pass? and how could these signs evidence any thing? Those signs would have stood in need of other signs, to manifest that God would perform them in time.”

‘ In my opinion, this is very justly observed, only it may be necessary to add, that there is a wide difference between a sign which is shortly to take place, as in this case, in a year or two, or perhaps less; and one to take place six or seven hundred years afterwards, when none of the persons to whom it was given would be alive to see it performed.

‘ Dr. Kennicott’s Reply, That the house of David, to whom, he says, the promise was given, did exist, and saw it fulfilled in Jesus Christ, is, by no means, a satisfactory answer, for reasons too obvious to be mentioned.

‘ The distress was present, they wanted immediate relief: a deliverance, or a token of it to be shortly fulfilled, would have been suitable to their case; what reason therefore can be assigned, that this was not such a token? If it should be replied, that we must not pretend to account for the divine proceedings, upon all occasions: that God acted, in this case, according to his sovereign will and pleasure: I reply again, all this is granted; we must not presume to arraign the divine wisdom, nor find fault with the divine appointments: but still, when we find that in *most*, I think, in *all* other instances, recorded in the Old Testament,

Testament, the sign or token of divine protection was immediate, or very shortly to take place; should we not expect the same in this instance? Certainly, this would have afforded much greater consolation, than any that could be derived from the promise of a Messiah so many years afterwards to be born.

‘ The advocates for the opinion, that this passage contains two distinct prophecies, are forced to it by the 16th verse, which cannot, in any sense, be applied to the Messiah. Verses 14th and 15th, they say, relate to Christ, but the 16th to Isaiah’s son.

‘ Is it not very unnatural, and, if I am not greatly mistaken, very unusual?

‘ We have several instances of signs, which were immediately, or very shortly, to happen, to prove the accomplishment of some future event, but none, that I can remember, of remote signs, to prove the accomplishment of an event near at hand. Had the former of these prophecies related to Isaiah’s son, and the latter to Christ; it would *not* have been so unnatural and forced, to have understood them as distinct: for then the prophet, with some propriety and elegance, might be thought to raise the attention of his hearers, from the temporal deliverance, which they now much wanted, to that future, and more important salvation to be accomplished by the Messiah; whereas the present order, and abrupt transition, make that sentiment highly incredible.

‘ That immediate signs to prove future events were usual, appears from numerous places in the Old Testament. Moses and Aaron gave many signs to Pharaoh and the Egyptians. A sign was given to Eli by the death of his two sons, Hophni and Phineas. Jeroboam had several signs given him, when the man of God prophesied against the altar in Bethel: and many signs were given to the houses of Israel and Judah.

‘ Pere Houbigant and Dr. Kennicott produce Exodus iii. 12. as an instance of a remote sign to prove an event near at hand. There God says to Moses, “Certainly I will be with thee, and *this*” (*shall be* say our translators, but rather) “*is* a token unto thee, that I have sent thee; when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.” That is, says Houbigant, “God gave to Moses this sign of a deliverance from Egyptian slavery, that they should worship God afterwards on Mount Horeb.”

But this is a mistake, for the sign here referred to was not this future event, but the bush burning with fire and yet not consumed. This was a proper token, and a sufficient proof, that God would be with him, when he appeared before Pharaoh; this was an assurance to him, that his brethren, under
his

his direction, should be delivered from their bondage. The burning bush, was the sign or token, in the opinion of the Chaldee paraphrast; his bringing the Israelites out of Egypt, and worshipping God on Mount Horeb, were the events confirmed by this sign.

* As for 2 Kings xix. 29. and the parallel place, Isaiah xxxvii. 30. they prove nothing against what is here advanced, for the sign was to take place in one or two years at the farthest, that is, *before* the events confirmed by them, which is the point I contend for: but indeed, it seems rather to be an assurance of divine protection, than properly a sign or token of future good. See Pool's Synopsis.

* But it is said, that if the family of David was removed from the throne, the promise of the Messiah made to Abraham, David, &c. might be set aside; and, therefore, that the assurance here given of the accomplishment of that promise, afforded Ahaz and his people sufficient comfort in their distress. But, surely, this is a very fallacious and inconclusive way of reasoning: for, supposing that Rezin and Pekah had at this time succeeded in their attempt, and had actually made the son of Tabeal king; was it impossible for the royal line ever to be restored? or, might not the Messiah, as, indeed, he actually was, be born of the house of David when dispossessed of the throne?

* If this argument has any weight, and the promise thus understood was really suited to the condition of Ahaz and his kingdom at this time; it must also have been suitable to the condition of Zedekiah, in whose reign Jerusalem was taken, and Judah became tributary to Babylon. The family of David was then set aside, and was never afterwards properly restored; but the Messiah, nevertheless, was born of that family. How ill-grounded, then, must the confidence of Zedekiah have been, had he depended upon all the promises before given of the Messiah, this promise included, for safety, and looked upon them as assurances that the city should not be taken by the king of Babylon!

* But it is replied, that the intention of these confederate princes, was to extirpate the house of David, which would have effectually prevented the fulfilment of the prophecies relating to the Messiah.

* I answer, this confederacy was entered into about 270 years after the death of David; in which space of time the family must have become very numerous.

* David had at least fifteen sons, besides his daughter Tamar, and many other children by concubines. Now, supposing these fifteen sons had, one with another, two children each, and allowing thirty years for every generation from David to Ahaz, which

which is as much, if not more, than the history requires ; David's legitimate descendants would, in that time, amount to about 7680 ; for there were nine generations. But, in truth, they multiplied much faster, (for Rehoboam, the grandson of David, had twenty-eight sons and sixty daughters, and Abijah, his great grandson, had twenty-two sons and sixteen daughters) so that they may well be supposed to be more than double the above number in the days of Ahaz.

‘ May we not here ask, whether these two kings could ever think of extirpating so numerous a family ? if they did, they must have been very weak men.

‘ This notion of a general massacre, is founded on 2 Chron. xxviii. 7. where it is said, that Maaseiah the king's son was slain ; whence it is inferred, “ That, *probably*, the design of the confederate princes, was, like eastern conquerors, to destroy the house of David.”

‘ But this foundation is too weak to bear such a supposition, for the age of Maaseiah is uncertain : he might, perhaps, be old enough to bear arms.

‘ The history is very much confused, both in Kings and in Chronicles, for it makes Ahaz only eleven years old when his son Hezekiah was born. The Vatican Septuagint in Chronicles makes Ahaz twenty-five years old when he began to reign ; and consequently, when he was born, Jotham his father was sixteen years old, which must also have been the age of Ahaz when Hezekiah was born : but in Kings the Vatican Septuagint reads twenty ; as it is in the Hebrew text, in the Alexandrian, Aldus, and Complute edition of the Septuagint, of both places. In short, many instances might be produced, if they were necessary, to prove that the chronology of the kings of Israel and Judah, is too confused to be depended upon.

‘ But granting that Maaseiah was an infant when he was slain, it will by no means follow, from that concession, that the design of Rezin and Pekah was to destroy the whole house of David. It is much more natural to suppose, that it was done by accident. In the confusion of war, many things happen without design. Women and children have been slain, when there has been no reason to suspect that a general extirpation was intended. It is true, we have not many instances of this kind in modern times, but we must not forget, that the age when this happened, was uncivilized and barbarous. There are several things recorded in the Old Testament history, and said to be done by good men, for instance, by David ; which nothing can vindicate from great inhumanity and cruelty, but the usual practice of the age. And in the present day we sometimes hear of similar instances, among the Indians and Africans.

‘ But it is further said, that there is a remarkable change of persons in the words ; the first prophecy is addressed to the whole house of David, “ Hear ye now, O *house of David* ; ” but the latter is addressed to Ahaz, “ for the land that *thou* abhorrest,” &c.

‘ Is this unusual in the Hebrew language ? I appeal to those who are acquainted with it. I think it is very common.

‘ Other instances might be produced, but I shall only mention the second verse of this chapter, “ And it was told the *house of David*, saying, Syria is confederate with Ephraim ; ” and *his* heart (וִינַע לִבּוֹ) was moved, and the heart of *his* “ people.” (וּלְבַב עַמּוֹ) Whose heart was moved ? not the heart of Ahaz, but the heart of the house of David. It seems very clear, that the prophet, in both the 2d and 13th verses, by the house of David, means the king ; and addressed him, in both the singular and plural numbers, as the chief or head of the family, and the representative of the royal line.

‘ Another objection to my sense of the passage is, that it makes the presence of Shear jashub entirely useless, though his father was particularly commanded to take him with him.

‘ I answer, No ; far from it : for his presence, at this time, was of great importance.

‘ Dr. Kennicott hath well observed from the name יִשָּׁב שָׂאֵר, that it is very probable this child was born the year before, when so great a number of the people were either destroyed or carried into captivity. He seems, by his name, to have *then* been a sign or token for good to the people of the land : a kind of pledge that the captives should be restored to their country ; for this name signifies, “ the remnant or remainder shall return ”

‘ If this observation of Dr. Kennicott’s be just, and, to me, it appears perfectly so ; then his presence at this time, must have been of very great importance. It reminded the king and people of a promise of safety given them the year before. They knew the reason for which he was called Shear-jashub ; his presence, therefore, on so critical an occasion, with his father, must have confirmed their trust and confidence in the divine protection.

‘ Or, according to some writers, Isaiah might offer his son as an earnest or pledge of the confidence, which he had in the divine promise of safety. It must be acknowledged, that no one’s presence could be so encouraging as Shear jashub’s, because his name was given him in token of divine favour.’

It is said by Dr. Kennicott and others, that the prophecy contained in the 14th and 15th verses, can refer only to the Messiah, because he alone was born of a virgin.

This

This objection leads the author to consider the real meaning of עלמה, which, it is asserted, strictly signifies a virgin.

This word occurs seven times in the Old Testament, namely, besides the place in dispute, Gen. xxiv. 43. Exod. ii. 8. Psal. lxxviii. 25. Prov. xxx. 19. Cant. i. 3. vi. 8. The last passage seems mostly to favour this opinion; for there, virgins are distinguished from queens and concubines. But, he thinks, this distinction is no proof at all, because the same, or rather a stronger distinction is made, Ezek. xliv. 22. in favour of בתולה, which, as he endeavours to shew, is the word that answers to the idea of a virgin; see also Judges xix. 24. The six other places where עלמה occurs are by no means certain; but בתולה occurs fifty-nine times: in several of them it signifies a virgin, in the strictest sense of the word. See Deut. xxii. In short, he takes the true meaning of עלמה to be a young woman, married or unmarried, a virgin or not a virgin.

As to the argument founded upon the derivation of this word, it is, he thinks, of very little weight; because, after all that has been said by lexicographers and others, it is by no means certain; and supposing it was, is it not true, that derivatives in all languages, often differ in sense from their primitives or roots? *

Mr. Mann, in his first dissertation, *De vero anno natali Christi*, and Dr. Kennicott lay great stress upon the word רנה, *behold*. They say, "The prophet here, in the most solemn manner, raises the attention of king and people, and promises, in the name of the Lord, a sign or miracle; when (according to the sense proposed by Dr. W——) no more is meant, than that a son should be born of a young married woman, which is evidently no wonder; no miracle at all."

Our author answers, 'That it should be foretold, that this young woman should bear a son, and that before that son should be capable of distinguishing between good and evil, such and such events should come to pass, is certainly a wonder, and a real miracle; for it could not be known without inspiration. The word *behold* naturally refers to this circumstance, and not to a young woman's being with child.'

The prophet says, העלמה shall conceive; that is, says Dr. W——, *this* young woman shall conceive; probably Isaiah pointed with his hand to a young woman then present. The ה emphatic is thus rendered by Dr. Kennicott, ver. 16. and by our translators Deut. iv. 40. and in several other places.

* בתל in Arabic signifies *to separate*, which etymology of בתולה agrees as well with the idea of *virgo intacta*, as עלם *to conceal*, the supposed root of עלמה, does.

‘ Immanuel, he says, might very properly be the name of a child, who was to be a sign or earnest of divine favour and protection. For much the same reason, Isaiah’s child was called Shear-jashub; and it was usual among the Hebrews to call their children by names expressive of some circumstances relative to the hopes or fears, the prosperity or adversity of parents.*

‘ The 15th verse is expressive of the plenty with which the land should abound during this child’s infancy, “ Butter or milk and honey shall he eat.” As the land was ravaged, and the capital besieged, this circumstance is mentioned with great propriety.

‘ This child was to be nourished with the usual food of infants, “ *till* (not *that*) he knew how to refuse the evil and chuse the good.”

‘ But still, as a farther comfort to them in their distress; the prophet says, that even before the child, of whom he was speaking, was of age to discern good from evil, “ the land which thou abhorrest shall be forsaken of (or lose) both her kings.” Rezin and Pekah should both be destroyed, which shortly after came to pass.’

Mr. Mann understands the latter clause of ver. 16. thus: The land which thou, Ahaz, *vexest* with thy idolatry, that is, the land of Judah, shall be forsaken of both these kings. The same word is so translated in the sixth verse of this chapter, and this sense seems to be most agreeable to the scope of the passage.

‘ Thus, says Dr. W——, it appears, that the whole prophecy is, in every part, justly applicable to this child, who was soon afterwards to be born; and he was to be considered as a pledge or token of divine favour, by his being called Immanuel, God with, or in the midst of us.’

Accordingly he thus translates the passage. “ Then he said, Hear ye now, O House of David, is it a small thing with you to weary men, but will you weary my God also? Nevertheless the Lord himself will give you a sign, (that is a mark or token of his favour) behold this young woman shall conceive, and bear a

* ‘ In chap. viii. 8. Isaiah calls the land of Judah the land of Immanuel; that is, the land whose safety was promised and signified by the birth of the child called Immanuel. This child could not be Christ, because he is never called the king of Judah. He is the king of the whole earth. Nathaniel, indeed, John, i. 49. called him the king of Israel; but he laboured under the same mistake with all his countrymen, who expected a temporal Messiah; but this could not be the case with the prophet. Isaiah does not seem to speak of the Messiah till the 9th chapter. See Dr. Gregory Sharpe’s 2d Argument, page 90.’

son, (is conceiving and bearing a son) and call his name Immanuel. Milk and honey shall he eat, till he shall know to refuse the evil and chuse the good. But before this child shall know to refuse the evil and chuse the good, the land (of Judah) which thou (Ahaz) vexest (or troublest with thy idolatries) shall be forsaken of both her kings."

The principal objection against this interpretation arises from St. Matthew's applying the prophecy to our Saviour.

Our author answers; "It is not possible, indeed, to reconcile Matthew ii. 15—23. and, perhaps, some other passages in his gospel, with any particular prophecy, now extant in the Old Testament. Chap. ii. 23. seems attended with the least difficulties, for there it is said, *διὰ τῶν προφητῶν*, "by the prophets;" that is, though no particular prophet made use of these words, yet they all represent Messiah as a sufferer. The word is not *Ναζαρεθ*, a Nazarene, but *Ναζωραι*, a Nazorite.

"But chap. ii. 15. cannot be vindicated in the same manner, for the passage in Hosea, where these words are found, is not a prophecy of a future event, but a declaration of an event long past; and therefore could not be fulfilled when the child Jesus came out of Egypt.

"If these, and the like passages, cannot be the accomplishment of prophecies; what must be done with them? must the Evangelist be given up? I don't think that at all necessary. Can we suppose, then, that these passages in the Old Testament are lost; perhaps erased by the Jews, as Mr. Whiston suspects of some others, out of enmity to Jesus; but this could not be, for we have not the least footsteps of such a charge against them, in the passages referred to by St. Matthew, among all the writers of antiquity. Indeed, they could have no motive to it, till our Saviour was born; and, had they attempted it afterwards, they could not have avoided immediate detection.

"In Matthew i. 22, and ii. 15, the words are, *ἵνα πληρωθῇ τὸ ρηθὲν*, "that it might be fulfilled which was spoken." But how can it be said, that any thing is fulfilled which was not spoken to be fulfilled? as in chap. ii. 15. or not spoken by a prophet, in the sense which it is cited by an evangelist?

"Must we not, therefore, in such places, soften the meaning of the verb *πληρω*, and understand it to signify an allusion to, or an accommodation (by way of illustration, not proof) of a passage to a particular sense, to which it originally had no reference?

"The learned Dr. Gregory Sharpe, in his Second Argument in defence of Christianity taken from the ancient prophecies, page 348, &c. hath the following judicious observations. "If it be objected, that such expressions as these, *of fulfilling a prophecy*, and *that it might be true which was said by the prophet*, seem

to imply something more than a mere accommodation of phrases; the answer is, that the same use of the same words, may be found in other authors, against which the charge of impropriety would never have been brought, and that therefore the objection is to be treated as no other than a cavil or calumny.

“ In Ælian, Diogenes Sinopenfis is reported to have said, *that he fulfilled in himself all the curses of tragedy*; and Olympiodorus, in his Life of Plato, has this expression, *that it might be true concerning him*, and then cites a line from Homer, which, however applicable to that great philosopher, is not to be considered as an oracle delivered by the poet with a view to the particular use or accommodation of it by this biographer.

“ It is certain, that several passages in the Grecian poets are cited, or alluded to, in the writings of the New Testament, and many more from the Old, which are not to be considered as prophecies.”

“ These are very judicious observations of this learned writer. See also Hammond on Matth. i. 22. note (*k*), and on iv. 15. note (*d*), where the reader will meet with some things deserving his attention.

“ I beg leave to add here, the words of the late Dr. Wall in the preface to his Critical Notes on the Old Testament, page 32, &c.

“ When St. Matthew, or the rest, do give the history of such and such a thing done by our Saviour in their time, or something done to him, they do frequently accommodate some saying, or some passage of the Old Testament to such an action or such a behaviour of his: this, not always as a prophecy, or a proof of the thing then done, (for to what purpose should one prove by prophecy, a thing that he sees now done?) but very often as a similitude or illustration; and in no other way than as a preacher now may compare or apply some passage of Scripture which bears a resemblance to the thing he is speaking of. Suppose some atheistical man do now write a book, and a Christian in answer to it, or in abhorrence of the things said in it, do cite that saying of David, *The fool hath said in his heart, there is no God*; this may be done, and the citation may be apt and useful, without supposing that David had in his prospect this particular one. Some citations, I say, are such; used by an apostle, only for illustration.” These observations, in my opinion, are perfectly right.

“ It is generally believed, that St. Matthew wrote his gospel for the use of Jewish converts to Christianity; and by some it is also believed, that it was published originally in Hebrew. It is certain, however, that he refers very often to Jewish customs, and

and makes use of the terms and phrases of the Jewish theology. This method was peculiarly suited to the genius and dispositions of the Jewish people. St. Paul did the same; particularly, in his Epistle to the Hebrews.

‘ These considerations will greatly help us to account for St. Matthew’s frequent allusions to ancient prophecies: he was writing to persons who were accustomed to that manner of illustrating subjects.

‘ It is certain that there are citations from the Old Testament, in this Evangelist, which must be understood as accommodations or illustrations; may not chap. i. 22, 23. be of the same kind? The same reasons, I presume, that will justify an accommodation in one passage, will justify it in another. But it may perhaps be said, that this must not be done but upon the utmost necessity. I answer, this seems to be the case here; for I think that the prophet had no reference to the Messiah; and that the Evangelist only alludes to this passage in Isaiah, because it was remarkably suitable to the matter which he was relating.

‘ Accommodated senses we may expect to meet with, especially, in those parts of the New Testament which were written for the use of Jewish believers; but even there they are to be considered as mere argumenta ad hominem; as a kind of illustration and embellishment; and not as proofs of any thing.

‘ These are my present sentiments of this difficult passage. My design is not to weaken, but to strengthen the evidences of Christianity, by giving up what appears to me indefensible. The Gospel of Jesus, I apprehend, is too firmly established to be shaken by the greatest efforts of its enemies.

‘ There are many prophecies recorded in the Old Testament, which were fulfilled in Jesus of Nazareth, and in him alone: but it would be highly injurious to the religion of Christ, to attempt a defence of it, by an application of passages to him, which do not appear to be intended for him.’

Though this writer contends for an interpretation which perhaps may not be agreeable to the notions of some theologists, yet he proposes his sentiments with so much modesty, candor, and good-sense, that his dissertation cannot fail of meeting with a favourable reception from those who are friends to rational criticism and free enquiry. We are entirely of his opinion with regard to the usual method of collecting suspicious evidences in defence of Christianity: they invalidate the cause they are brought to defend; or, as we said on a former occasion, they are like heaps of rubbish thrown up against a citadel, by way of security, which only serve to harbour the enemy, and injure the beauty and grandeur of a building which without them is impregnable.

VI. *The Thebaid of Statius, translated into English Verse, with Notes and Observations, and a Dissertation upon the Whole by way of Preface.* 2 vols. 8vo. Pr. 10s. Fletcher.

Whatever pretensions our neighbours may have to contest the superiority of this nation in the other provinces of literature, yet in the particular department of poetical translation the pre-eminence is indisputably ours. Whilst our most formidable rivals, the French, are tamely contented with prose versions of the most famous poets of antiquity, our language can boast translations of Homer, Virgil, Horace, and Pindar, executed with a degree of elegance and spirit to which the Italians but approach, and to which all other nations of Europe are strangers.

But in this progress towards excellence, frequent impediments have occurred. It was a long time before our writers could perceive, that with the words of the original author his phraseology was to be altered; and that an elegance of one language can only be represented by a corresponding elegance of another. Of all our numerous translators who flourished before the reign of Charles the second, Fairfax and Fanshaw * are the only two who seem to have formed a right idea of translation, and endeavoured with the sense of their author to transfuse his spirit. Perhaps the other numerous writers in this most useful branch of literature imagined, that what pleased in the language of the original would please in any representation; not considering, that the most pleasing and natural images, when divested of harmony of numbers and elegance of expression, have seldom any thing else in them to attract our admiration. Of this, however, they did not think, or if they did, they might have found themselves unable to act up to their own knowledge; and therefore they attempted by fidelity and precision to atone for the want of the necessary requisites of poetical embellishment. When much is done, much still remains to be done; and these verbal translators are rather to be praised for persisting in the path pointed out to them by their predecessors, than censured for leaving it to be cleared from obstruction by the industry of future essayists.†

* The reader who is versed in these matters may be surprised that Harrington is not mentioned; but the truth is, that his merit chiefly lies in his versification, and even in that he did not always apply the same care.

† This is not to be admitted as a general excuse for the particular improprieties of all our more early translators, and especially of those who wrote when our language had received no small

But at the Restoration the system hitherto adopted underwent a total alteration. The wits of that period, among other restraints, broke through those of literal translation; but as improvement is frequently attended with some peculiar inconveniences, it is not to be wondered if licentiousness was looked upon as freedom. Hence arose paraphrastic version; a manner of rendering the meaning of an author more tolerable than verbal translation, because more pleasing, but perhaps not less hurtful to his genuine sense. Though men of little learning, they had enough to comprehend the general meaning of the author upon which they were employed, and enabled, by a gay imagination, and the improving state of our language, to atone for their many and great deficiencies: they were read with pleasure; and literal translation, in a short time, disappeared. We must not, however, think that all were equally addicted to the licentiousness of paraphrase; there were not wanting some, who were empowered by genius and learning to deal more faithfully with their author; who, acquainted with the force and elegance of both languages, were not driven to the mean subterfuge of rendering his *general meaning*, without exhibiting his *particular excellencies*. Dryden's version of the *Æneid*, with all its faults, is still a *noble work*. We may venture to pronounce, that it is more like an original than Pope's translation of the *Iliad*.

But translation had not, as yet, reached perfection; for our language was capable of higher graces, and a more polished expression than even Dryden had bestowed upon it, nor did long time elapse before it received these improvements. He who is little attentive to the novelty of his sentiments, has the greater opportunity to consult the graces of his diction. The Poet who comes after many of his successful predecessors, will find the stores of composition in a manner occupied, and himself precluded from all hopes of appearing as an original, by

small improvements. If they could not attain elegance, they might have avoided barbarity; and though incapable of communicating pleasure, they were not obliged to excite disgust. Considering Hobbes as a good writer in prose, his translations of the *Iliad* and *Odyssey* are wholly inexcusable. Every school-boy is acquainted with Homer's description of Jupiter's nod, in the first book of the *Iliad*. Will the reader believe us when we assure him, that the following lines were seriously intended by Hobbes as a version of that description?

“ This said, with his black brows he to her nodded,

Wherewith displayed were his locks divine;

Olympus shook at stirring of the Godhead,

And Thetis from it jump't into the brine.”

numbers who were themselves obliged to support the character in every method by which novelty may be attained, and by exhibitions of nature in her most unusual appearances. From things, therefore, he goes to sounds, and from conceiving strongly, he turns his thoughts to expressing elegantly ; till, at length, the whole solicitude is not so much *to say things that have never been said before, as to express those best that have been said the ofteneft.** This poet was Pope ; for, as we are informed, he earnestly set himself, while young, to comply with that advice by which he was told, that of all the requisites of a good poet, correctness alone was left him unoccupied, and that by cultivating it he might hope to attain eminence. Thus formed, by nature and inclination, to give our expression all the elegance, and our verse all the harmony they were capable of receiving, translation attained in him to a degree of perfection which his successors have only endeavoured to approach. But as we shall have occasion to speak of his *particular excellencies* hereafter, we shall say no more of him at present, but proceed to some consideration of Mr. Lewis and his author, after apologizing to the reader for detaining him so long in these remarks upon our English translators in general.

To obviate any imputation upon Mr. Lewis's judgment for "chusing Statius," which may arise from Pope's apology for the same choice, we must observe, that in doing this Pope merely added one voice to the general clamour. It is not known who first propagated the notion of Statius's extravagance and false sublime ; but this we know, there are always plenty of humble admirers who hang upon the lips of some literary dictator, ever ready to adopt his notions and publish his decisions. His observations are struck upon, and rebound from one coxcomb to another, till what was the opinion of one becomes the firm creed of the many ; and the opposing voice of the learned and ingenious is either lost in the popular clamour, or, to avoid an imputation upon their taste, they themselves are glad to join the cry. This probably was the case of Statius. Some author of eminence took it into his head to say he was a turbulent and a noisy writer ; and this either in affectation of singularity, or in corroboration of an argument. The opinion of one or two or more great men should never be suffered to anticipate our judgment of any writer, and Mr. Lewis did right in saying, Statius is a much better poet than he is generally imagined to be.

* Pope's words in a letter to Walsh.

The reader, however, must not think that we are blind to the defects of this author. Compare Virgil to Statius, that is, compare general ease and perspicuity to frequent involution and obscurity, and you will often be disgusted with him. You will be displeased to find him no where relaxed, but always keeping up to the same high-wrought and figurative expression. He has few of those 'warning pieces' which lord Roscommon praises in Virgil. When his subject requires his style should be elevated, and his expression raised, an extravagant swelling is the consequence of the attempt. Every thing should have its lights and shades; the eye is dazzled with one constant glare of light, and shade is absolutely necessary to project the parts which should be prominent. In a word, Statius was ruined by a vicious affectation of the style of Lucan, added to the depraved expression of his own times. It would be needless to insist upon the savage manners of his favourite heroes: they are represented more like cannibals than men. To as little use would it be to take notice of his breach of unities in the sixth book. These are faults so frequently repeated, that we would willingly spare our readers the disgust of another repetition. If he would see some endeavours to defend Statius from these and other objections, we refer him to the dissertation prefixed to the present translation, which, however, we cannot commend as displaying a regular chain of argument, or as doing great honour to Mr. Lewis's critical abilities.

The first circumstance which we observe, in a poetical translation, is the measure: and here, amidst the present general and clamorous demand for blank verse, amidst the many objections alledged against rhyme, on account of its impediments and its jingle, we cannot but commend the translator's choice of rhyme. The poet who translates into blank verse, considering the avowed facility of the execution, lies under the strongest temptations of excursion from his author's meaning, and dilatation of his sense. Finding himself under little restraint, he thinks himself at full liberty to ramble in digression, and to sport in paraphrase; hence his original is at once misrepresented and enervated. In rhyme these inconveniences are effectually avoided; for upon the concession it is a bondage, the poet is seldom desirous of multiplying his trammels; his interest is not to diffuse but to compress; to retrench rather than to add.

To compare the version of Mr. Lewis with that of Mr. Pope, as far as it goes, would not be the part of a candid critic. No man seems to have been more adapted to elegant translation than Pope, for no man was more acquainted with the graces of his own language: every possible mode of expression seems to have been present to him, and his great judgment easily directed him

him to the best. Hence it is, that though in his translation he is frequently paraphrastic, yet paraphrase in him is seldom detrimental to his author. He diffuses not because he did in many words what he could not do in few, but because in using many words he could exalt a slight hint into a finished description. Pope well knew, that the number of those who read a translation to be diverted, greatly exceeds those who read to compare it with the original. In a word, he considered himself in the situation of a statuary, who sets himself to finish the performance of another master: to the rude whole he has no claim; but the higher graces, and the more minute elegancies are entirely his own.

We would not, however, be thought to insinuate, that the version of Mr. Lewis is altogether destitute of the excellencies we have pointed out in those of Pope: but as readers of curiosity are generally induced to compare different merits, we thought it necessary to admonish them not to expect that which they ought not to expect; nor to be disgusted if they find Mr. Lewis is not so happy in his power of translation as Mr. Pope. On the other hand, if we consider the general difficulties of rendering any author with tolerable elegance, and the particular obstacles in rendering an author who wrote when perspicuity had given way to involution, and when the general desire seems to have been intent upon saying a common thing in an * uncommon manner, we must be pleased to see a translation of Statius executed with no small share of spirit, and tolerable accuracy. Of this the reader will be enabled to judge by the quotations we shall select, when we have finished our remarks upon the execution of the whole.

The versification is mostly smooth, and frequently harmonious; circumstances from which the translator may justly claim some praise, considering the great inclination the present age discovers towards the uncultivated measure of Donne and Johnson. The expression is generally easy and natural. This we observed with the greater pleasure, as we have lately had occasion to remark some painful endeavours to adopt into our composition a new mode of phraseology, not only departing from the purity of our language in particular, but even from the analogy of language in general. Instances, however, may be produced, in which our translator has trespassed against grammatical con-

* The reader may take the first example which occurs. *Tum dextræ virgam inseruit*, says Statius, when speaking of Mercury's 'inserting his rod into his right hand.' Virgil describes the same action by *Virgam capit*, 'He took his rod.'

struction and purity of diction. Of the first * the examples are not many ; of the latter † more. Another fault, we observed in this translation, is the frequent introduction of obsolete terms, such as *wien*, *erst*, *'gan*, *whilome*, *astounded*, and many others, which the most careless reader must perceive. Our language has in vain been refined from impurities and enlarged by improvement, if we reject the present mode of expression, and go back for our words to the days of Chaucer and of Gower. Perhaps Mr. Lewis thought, that in using such antiquated terms he consulted elegance and strength ; but what strength or elegance can be consulted by the use of terms, to every common reader wholly unintelligible, we are at a loss to conceive ? Old words can only please a reader who takes delight in turning over the leaves of a glossary ; and, like old coins, may afford entertainment to an antiquarian in his closet ; but that money alone is current which carries upon its face the public stamp.

We now proceed to give some specimens ; and in selecting them we shall confine ourselves to the first book. The speech of Oedipus, in the original, breathes a spirit of unconquerable hatred and detestation of his sons : let us see how the translator has succeeded in transfusing this spirit.

' Ye gods, who sway in Tartarus maintain,
Where guilty spirits howl with endless pain ;
Thou Styx, whose gloomy banks, and shady lake
A sad impression on my senses make.
Tisiphone, on whose repeated name
I've dwelt, if Oedipus attention claim,
Oh ! lend an ear, and from thy realms below,
Accord my wishes, and assist my vow.

* Thus in ver. 1119. B. VI. we have,

' ———The Spartan youth *bewares*
A thousand deaths———'

† Ver. 1157. B. VI.

' ———Go to, and give my vengeance way,
Shall I not dig his eyes out ?'

Ver. 1234. ' 'Gan to puff and blow.'

Ver. 987. B. X. ' Say, prithee, what new,' &c.

In justice to ourselves, we must observe, that we were not industrious in searching for these examples. We are sorry to say, they may be found too often.

If

If from my fire mis-deem'd I took my way
 To Cyrrha's fane on that important day,
 When Laius bled beneath these impious hands,
 Where the three paths divide the Phocian lands :
 If seconded by thee, I durst chastise
 Th' insidious Sphinx, and gain'd the glitt'ring prize ;
 Or by thy fav'ring torch conducted strove
 To meet with equal fires Jocasta's love.
 If studious of thy cause I now prepare
 Two sons, whose rising merits claim thy care ;
 And, too impatient of the vital light,
 Forc'd from these streaming orbs the balls of sight :
 Attend, and aid the vengeance I request ;
 If worthy thee, and what thou would'st suggest.
 My sons (if sons they are) their sire disown,
 Spoil'd of his eyes, and driven from his throne ;
 And, while a guideless, helpless wretch I roam,
 Deride my groans in pamp'ring ease at home.
 Such is their pity, such their filial love,
 And yet inactive sleep the bolts of Jove :
 Then be the place of Jove by thee supply'd,
 To check their insults, and reward their pride ;
 Let them some lasting stroke of vengeance mourn,
 Which may extend to ages yet unborn :
 Give them the crown, which steep'd in recent gore,
 From the cleft temples of my sire I tore.
 Go then, dissolve the sacred bonds of peace,
 Bid discord rise, and love fraternal cease :
 Urge them to dare, what may to latest times
 Transmit their guilt, some yet un-acted crimes.
 Soon thoul't experience (do but lead the way)
 Their headstrong wills impatient of delay ;
 And in the out-lines of their tempers find
 The truest portrait of their father's mind.'

These lines, as the reader must perceive, have a great share of strength and bold expression ; but at the same time, we must observe, that Mr. Lewis has, rather in an unfair manner, availed himself of Pope's translation ; for many of the lines, with some small alterations, are the same, as, upon comparison, may be seen.

The person and descent of Mercury is a favourite subject of description with the poets. Statius has tried his skill upon the same theme. He is thus represented by our translator.

' Swift as the word, the sprightly son of May
 Prepares th' Almighty's orders to obey.

The

The glitt'ring sandals to his feet applies,
 And to his heels the well-trim'd pinion ties.
 His hat's wide-spread circumference confines
 The starry radiance, that around him shines.
 He grasps the wand, which draws from hollow graves,
 Or drives the trembling shades to Stygian waves ;
 With magic power seals the watchful eye
 In slumbers soft, or causes sleep to fly.
 From the vast height with swift descent he springs ;
 (A slender gale supports his steady wings)
 Then through th'etherial void conspicuous flew,
 And a long trail of light behind him drew.'

In the fifth line Mr. Lewis has introduced the word *bat*, which though it in some measure, answers the Latin *galerus*, yet appears here with little dignity ; for, in all probability, Statius used his *galerus* elegantly, as it was one of the peculiar characteristics of the god, and as it was not degraded by common use ; circumstances which can by no means be observed in favour of our *bat*. We are not sure, at the same time, whether the terms *wide-spread circumference*, when joined with the word *bat*, do not form, by an unavoidable association of ideas, rather a burlesque image than an image adapted to the occasion, by calling to mind *the broad brim'd beavers* of our forefathers.

Few epic poets are to be found without their storms ; with the description of that raised by Statius we shall close our specimens and account.

' The winds arise, and with tumultuous rage

The gath'ring horrors of the storm presage ;
 And whilst in heav'n superior sway they claim,
 Earth labours, and resounds the starry frame.
 But Auster chiefly checks the breaking light,
 In clouds incircled, and renews the Night ;
 Then opes the sluices of the pregnant sky,
 And bids the tempest from each quarter fly,
 Which the fierce North ere finish'd was its course,
 Congeals to show'rs of hail with wond'rous force.

The thunder rowls, with lightning æther glows,
 And bursting clouds unweary'd fires disclose.

Now Nemea, now Arcadia's cloud-capt hills
 Pour on the subject vales their murm'ring rills.

His waves in troops old Inachus sends forth,
 And Erasinus, rising to the North.

Where late was dust, unnumber'd billows roar,
 And Lerna spews around its liquid store ;

Nor art nor nature can the war sustain ;

Mounds fail, and damms are interpos'd in vain.

Beneath its force the tallest oaks give way,
 And gaping groves admit a sudden day ;
 Roots, leaves, and boughs are hurry'd o'er the wood,
 Float on the waves, and swell the loaded flood.'

These lines are, on the whole, good ; yet every reader of taste and learning must observe in them an unnatural mixture of little and great circumstances, which is not to be imputed to Statius.

' Nor art nor nature can the war sustain,
 Mounds fail, and damms are interpos'd in vain.'

' Nor art nor nature has the force
 To stop its steady course ;
 Nor Alps nor Pyrenæans keep it out,
 Nor fortify'd redoubt.' DENNIS.

Nothing more remains to be said, except that Mr. Lewis has accompanied his translation with notes explanatory and critical, in which that little particle *I* occurs too often, and in which he has been too curious in explaining the fabulous histories of the ancients. On the whole, however, the work deserves approbation ; and we can by no means subscribe to the author's modest declaration in his preface, that ' his chief merit consists in having had the patience to go through with it, at a time of life which is too often squandered away in a circle of follies and amusements.'

VII. *An Essay on Original Genius ; and its various Modes of Exertion in Philosophy and the Fine Arts, particularly in Poetry.*
 8vo. Pr. 6s. Dilly.

THOUGH this writer treats of all the different provinces in which genius exerts itself, yet he confines himself chiefly to poetry. In his first section he considers the objects and ingredients of genius, and the efficacy of those ingredients united in composition. We heartily wish the author had changed the title of this section, which gives us an idea of an apothecary's prescription. We all know that genius contains certain characters, but we entertain some doubts, whether the *ingredients of genius* is a term critically admissible in writing. Passing over these little inaccuracies, however, if they are such, we shall attend our author in his descriptions of imagination, judgment, and taste, which he very properly terms the distinguishing faculties of the human mind, and thinks principally constitute genius. Of these he gives the preference to imagination.

' Imagination (says he) is that faculty whereby the mind not only reflects on its own operations, but which assembles the various

various ideas conveyed to the understanding by the canal of sensation, and treasured up in the repository of the memory, compounding or disjoining them at pleasure; and which, by its plastic power of inventing new associations of ideas, and of combining them with infinite variety, is enabled to present a creation of its own, and to exhibit scenes and objects which never existed in nature. So indispensibly necessary is this faculty in the composition of Genius, that all the discoveries in science, and all the inventions and improvements in art, if we except such as have arisen from mere accident, derive their origin from its vigorous exertion. At the same time it must be confessed, that all the false and fallacious systems of the former, and all the irregular and illegitimate performances in the latter, which have ever been obtruded upon mankind, may be justly imputed to the unbounded extravagance of the same faculty: such effects are the natural consequences of an exuberant imagination, without any proportionable share of the reasoning talent. It is evidently necessary therefore; in order to render the productions of Genius regular and just, as well as elegant and ingenious, that the discerning and coercive power of judgment should mark and restrain the excursions of a wanton imagination; in other words, that the austerity of reason should blend itself with the gaiety of the graces. Here then we have another ingredient of Genius; an ingredient essential to its constitution, and without which it cannot possibly be exhibited to full advantage, even an accurate and penetrating judgment.

Our author next presents us with definitions of judgment and taste. He supposes two persons, the one a man of judgment, the other of taste, to examine the merit of some masterly production of art; that admired piece of history-painting, for instance, of the Crucifixion, by Michael Angelo; and he observes their different procedure, and the very different remarks they will make. 'The former (continues he) measures with his eye the exact proportion of every figure in the piece; he considers how far the rules of art are observed in the design and ordonnance; whether the group of subordinate figures naturally lead the eye to the capital one, and fix the attention principally upon it; and whether the artist has given a proper variety of expression to the countenances of the several spectators. Upon discovering that the painter had exactly conformed to the rules of his art in all these particulars, he would not only applaud his judgment, but would also give testimony to his mastery and skill; without, however, having any true feeling of those uncommon beauties which constitute real merit in the art of painting. Such would be the procedure and remarks of the man of mere judgment. Consider now, on the other hand, in

what a different manner the man of taste will proceed, and in what manner he will be affected. Instead of attending, in the first place, to the just proportions of the various figures exhibited in the draught, however necessary to be observed; instead of remarking, with approbation, the judgment and ingenuity displayed by the artist in the uniformity of design, and in the regularity and justness that appear in the disposition of the several figures of the piece; he fixes his eye upon the principal one, in which he observes the various contortions of the countenance, the natural expressions of agonising pain, mixed however with an air of divine benignity and compassion. Then he passes on to the contemplation of the inferior and subordinate figures, in which he perceives a variety of opposite passions, of rage and terror, of admiration and pity, strongly marked in their different countenances; and feels the corresponding emotions in their utmost strength which those several passions are calculated to inspire. In a word, the man of judgment approves of and admires what is merely mechanical in the piece; the man of taste is struck with what could only be effected by the power of Genius. Wherever nature is justly represented, wherever the features of any one passion are forcibly expressed, to those features his attention is attracted, and he dwells on the contemplation of them with intense and exquisite pleasure. The sensations of the former are cool, weak, and unaffecting throughout; those of the latter are warm, vivid, and deeply interesting; or, to speak more properly, the one reasons, the other feels. But as no reasoning can enable a man to form an idea of what is really an object of sensation, the most penetrating judgment can never supply the want of an exquisite sensibility of taste. In order therefore to relish and to judge of the productions of Genius and of Art, there must be an internal perceptive power, exquisitely sensible to all the impressions which such productions are capable of making on a susceptible mind.'

Without intending to discourage this author, who we are inclined to suspect is a young one, we must be of opinion, that the operations he describes in the man of judgment are precisely those which contribute to form the character of a man of taste; while the properties he allows to the latter, without having the least connection with taste, only regard feelings. We are surprized that this writer should admit the word *judgment* in this passage. If he had been acquainted with painting, he must have known that all taste is comprehended in judgment, and that the man of taste is an inferior connoisseur compared to the man of judgment. We wish likewise he had not been so unlucky as to have singled out the Crucifixion of Mi-

chael Angelo, as an admired piece of history-painting. Connoisseurs of all kinds agree, that it is a very sorry performance, and so unworthy Angelo's pencil, that some of the best judges have doubted whether he was the painter.

Our author next proceeds to the usual indications of genius, as exemplified in Tasso, Pope, Milton, in poetry; and Quintilian in eloquence. On this subject, however, he gives us nothing new; for he only observes, that the three poets we have mentioned wrote poetry when they were very young. We know no reason why he fixes upon Quintilian as an example of genius in eloquence, and omits Cicero, who undoubtedly had a better right to that character, and to whom Quintilian was chiefly indebted for his most valuable composition; we mean his *Institutes*. If he was the author, as is generally thought, of the *Declamations* which go under his name, he was far from being so good an orator as a critic. This writer afterwards considers the indications of genius in a musician and an architect; and his observations on both merit the reader's attention. In his third section he treats of the connection between genius, wit, and humour, which he distinguishes with accuracy and precision. He excludes Swift from being a genius, in the same sense as Ossian was not a wit. He thinks that Shakespeare was both, and that Dr. Young united them together in a degree of perfection that has not been equalled since Shakespeare's time. If we may credit him, Mr. Pope established his character both as a man of genius and wit by his *Rape of the Lock*; not on account of the vein of wit which runs through that poem, but for his inventing the employment and nature of the Sylphs.

The author's fourth section treats of the mutual influence of imagination on taste, and of taste on imagination, considered as ingredients in the composition of genius. The fifth section considers the different degrees of genius, and its various modes of exertion. 'Some persons (says he) possess such force and compass of imagination, as to be able by the power of this faculty to conceive and present to their own minds, in one distinct view, all the numerous and most distant relations of the objects on which they employ it; by which means they are qualified to make great improvements and discoveries in the arts and sciences. The mind in this case has recourse to and relies on its own fund. Conscious of its native energy, it delights to expand its faculties by the most vigorous exertion. Ranging through the unbounded regions of nature and of art, it explores unbeaten tracks of thought, catches a glimpse of some objects which lie far beyond the sphere of ordinary observation, and obtains a full and distinct view of others.

‘ We may farther observe, that Genius may, in a very considerable though much less proportion, be displayed in the illustration of those truths, or the imitation of those models, which it was incapable originally to discover or invent. To comprehend and explain the one, or to express a just resemblance of the other, supposes and requires no contemptible degree of genius in the author or artist who succeeds in the attempt. Thus we allow Maclaurin, who has explained the principles of Newton’s philosophy, and Strange, who has copied the Cartoons of Raphael, to have been both of them men of Genius in their respective professions, though not men of original Genius; for the former did not possess that *compass* of *imagination*, and that *depth* of *discernment*, which were necessary to discover the doctrines of the Newtonian system; nor the latter that *fertility* and *force* of imagination, that were requisite to invent the design, and express the dignity, grace, and energy, displayed in the *originals* of the Italian painter.

‘ A certain degree of Genius is likewise manifested in the more exquisite productions of the mechanical arts. To constitute an excellent watchmaker, or even carpenter, some share of this quality is requisite. In most of the arts indeed, of which we are speaking, industry, it must be granted, will, in a great measure, supply the place of Genius; and dexterity of performance may be acquired by habit and sedulous application: yet in others of a more elegant kind, these will by no means altogether supersede its use and exercise; since it can alone bestow those finishing touches that bring credit and reputation to the workman. Every ingenious artist, who would execute his piece with uncommon nicety and neatness, must really work from his imagination. The model of the piece must exist in his own mind. Therefore the more vivid and perfect his ideas are of this, the more exquisite and complete will be the copy.

‘ In some of the mechanical, and in all the liberal arts, it is not only necessary that artists should possess a certain share of imagination, in order to attain excellence in their different professions; but that share of which they are possessed, must principally turn upon one particular object. It is this *bias* of the mind to one individual art rather than another, which both indicates and constitutes what we commonly call a Genius for it. This *bias* appears in some persons very early, and very remarkably; and when it does so, it ought doubtless to be regarded as the sovereign decree of Nature, marking out the station and destiny of her children.

‘ It cannot be denied, that a great degree of Genius is discovered in the invention of mechanical arts; especially if they are

are by the first efforts advanced to any considerable perfection ; for invention of every kind is a signal proof of Genius. The first inventor of a watch, an orrery, or even a common mill, however simple it may now appear in its machinery and structure, was unquestionably a man of an extraordinary mechanical Genius. The improvement of these inventions is likewise a certain criterion of a Genius for them ; the degree of which talent is always justly rated in proportion to the improvements made by it, considered in connection with the art in which they are made.

‘ We shall not here inquire into the comparative utility and importance of the several arts, whether liberal or mechanical, in order to determine the particular degree of Genius requisite to an excellence in each of them. Let it suffice to observe in general, that as in the former imagination hath a wider range, so a greater degree of Genius may be displayed in these than in the other. Hence we infer their superior dignity, though perhaps not their superior utility. In the latter indeed, imagination is very intensely exercised ; but it is more confined in its operation : instead of rambling from one theme to another, it dwells on a single object, till it has contemplated it fully and at leisure ; whereas in the others, it forms a less particular, but more comprehensive view of the objects submitted to its cognisance ; it takes them in at one glance, though it does not mark their features so minutely. A larger compass of imagination therefore is requisite to constitute excellence in the one, and a greater compression of this faculty (if we may use the term) to produce eminence in the other.’

The first section of the second book treats of that degree of genius which is properly denominated original. The author next considers philosophic genius in that light, and mentions Plato, lord Bacon, Sir Isaac Newton, Dr. Berkley, bishop of Cloyne, and Dr. Burnett, author of the Theory of the Earth, as examples of original philosophic genius. He proceeds in the third section to original genius in poetry ; and in characterizing the bards who shone in this sublime sphere, he shews a very considerable degree of critical knowledge in poetry. We by no means think the writer equally qualified for the subject of his fourth section, we mean original genius in the other fine arts. His ideas of eloquence are confined, and sometimes mistaken ; and his quotations from modern orators, either French or English, seldom, if ever, agree with the examples or the precepts laid down by the great masters of that art. He is, likewise, very unhappy in his translations from Cicero ; witness his translating that beautiful characteristical stroke of Cicero, when applied to Clodius, *substructionum insanis molibus*, “ those impious piles.”

piles." His last section, which is the best executed of any in the volume, is intended to shew, That original poetic genius will in general be displayed in its utmost vigour in the early and uncultivated periods of society, which are peculiarly favourable to it; and that it will seldom appear in a very high degree in cultivated life.

To conclude: Though we cannot approve of all this author's opinions and inferences, yet we must acknowledge, that his performance contains many useful and spirited remarks upon compositions of genius; and that it may be perused with great improvement as well as amusement by those readers who want to acquire a knowledge of what is commonly called polite literature.

VIII. *Remarks on the Writings and Conduct of J. J. Rousseau.*
8vo. Price 2 s. 6d. Cadell.

THIS Remarker upon the writings and conduct of Rousseau is one of those *rara aves* whom it is difficult to define; of a character which it is hard to fix.

He is evidently a gentleman, a scholar, a philosopher, a genius, and a man of wit; though, by some of his readers, his pretensions to either will be called in question; and by others, his character, in a summary way, will be sunk into that of a downright sceptic (perhaps atheist) and libertine.

For, say the first, will a gentleman labour to disturb the public tranquility? a scholar revile the schools? a philosopher damn all sects? a genius despise all restraint? and a man of wit blaspheme sacred things?—Nevertheless he may be—

Here the candid and benevolent will pause a while; and regret, that the gentleman in private life should affront the public in a body, whom as individuals he would be far from offending; that the scholar should depart from his first principles, and become ungrateful to his teachers; that the philosopher should only wear a gown to cover his lewdness; that true genius should *o'er-step the modesty of nature*, and the decorum of habit; and that sparkling wit, not contented with such flesh as the market affords in the public stews, should profanely wish to wanton itself with *the Word made flesh*!—Nevertheless, he may be—

What? cry the zealots! Can he be less a wretch than he appears to be? Can sophistry itself find any pretext in his behalf? Is he not a blasphemer of God, and a reviler of men? Order with him is chaos, and chaos order!—Heaven! church! bishops! seminaries! sciences! all fall before him!—Confu-

sion

sion on his head ! away with him !——Pincers, fire, and fagot were made for such miscreants !

But we cannot give him up so easily to the tormentors, since we profess candor and moderation ; and having balanced his beauties against his blemishes, we find that the former greatly preponderate.

A staunch advocate for Rousseau must needs be displeasing to many sober-minded people, who conform to present modes, and readily subscribe, without farther inquiry, to adopted systems :——but the merit of the Remarker does not consist in being a mere epitomizer of his author ;——he has opinions of his own, so singular, so novel, and, like a true critic, so independent of his author, that we are sorry to quote a verse of severe condemnation against him.

“ How *Van* wants grace, who never wanted wit !”

Pope, v. Vanbrugh.

The Remarker has been said to be a copy, in a great measure, of the inimitable Tristram ; tho’ we must own, that in one or two places excepted, we cannot find out the resemblance ; but that he is a great admirer of Shakespeare, will be very evident to every critic in the works of that *child of nature*, whose phrase and language he introduces with a certain aptness, that we don’t remember to have met with elsewhere.

Upon the whole, we recommend this little work to such only of our readers as are capable of separating the metal from the dross, and can discern the true orient, notwithstanding the foul incrustations which fully and deform it.——At the same time we beg leave to recommend more decency and propriety to the accomplished author in his next essay, as he values the general favour and approbation of the public.

To this work is prefixed an ingenious, well-designed, and, satirical frontispice, in which Voltaire is introduced, in a fine flowing peruke, with a pair of jack-boots and spurs, and a whip in his hand, bestriding a monster which he has bridled, saddled, and brought to the ground. Over his head, pendent by their necks upon a gibbet, are Justice and Liberty, upon the beam of which is seen all that remains of the temple of Liberty. On the right side of the piece, in front, upon a little eminence, stands an arch shrugging figure, representing Rousseau, in a furr’d gown and cap, pointing with his right hand to the beast and his burthen, and with the plummet of Truth in his left, sounding, as we may suppose, the sincerity and real estimation of the rider.

We own that we are much affected at the awkward situation of our darling principles Justice and Liberty ; and are entirely

ignorant of what they have done to deserve to be gibbeted.

If the little gentleman in fur, by virtue of his plummet and line, has found out, as he seems to insinuate, that Voltaire has been their executioner, we are of opinion that he ought to be hanged up in their stead.

IX. Familiar Letters which passed between Abraham Hill, Esq; Fellow and Treasurer of the Royal Society, one of the Lords of Trade, and Comptroller to his Grace the Archbishop of Canterbury; and several eminent and ingenious Persons of the last Century. Transcribed from the Original Letters. 8vo. Pr. 4s. Johnston.

THE character of this Mr. Hill mentioned in the title-page, seems to bear a strong resemblance to that of the Roman Atticus. He was the son of a merchant and alderman of London, who was employed as treasurer for the parliamentary party from the summer of the year 1642, the time the parliament began their war against king Charles I. until the year 1649. During that period, and afterwards, he was much courted and employed by the chief managers of the state, and in particular by the protector Cromwell himself, as appears from their many letters to him, now in the hands of the editor. The reader from these circumstances may easily conceive in what kind of principles Mr. Abraham Hill (who was born in the year 1633) was educated. He was early in life master of the Greek, Latin, French, Dutch, and Italian languages; a proficient in natural and moral philosophy; and when but twenty-two years of age, he was a favourite with the English literati. Upon his father's death, he became master of an ample fortune. His residence was in Gresham College, where he conversed with learned men, studied history and antiquity, and cultivated his favourite pursuit of natural philosophy. He was one of the first encouragers of the Royal Society, of which he was a fellow, and treasurer; and, though no author himself, nor affecting any rank in life or literature, he was loved and esteemed all over the polite parts of Europe. He was twice married, and in 1665 purchased the extensive manor of St. John's in Sutton, at Hone, in the county of Kent, once the possessions and residence of the Knights Hospitallers of St. John of Jerusalem; an estate of no inconsiderable account, either for its size, or the rank its antient possessors held in life. To this retreat he devoted himself, and lived a quiet subject during the reigns of Charles and James II. Upon the Revolution he was made one of the commissioners of trade, where he contracted an acquaintance and

friendship

friendship with some of the highest as well as wortiest men in England, amongst whom was reckoned the celebrated Mr. Locke.

The Tory system which prevailed at the beginning of queen Anne's reign drove him, when near seventy years of age, back to his beloved retirement, where he lived philosophically and socially till the fifth of February 1721, when he died.

As to the letters before us, they are highly worthy the attention of the public. The effusions of sensible friends at a distance from each other exhibit the best pictures of their personal characters; those of their literary and political are known from their actions and publications. For the entertainment of our readers we shall exhibit specimens of these letters. The first is letter 19th, from Dr. William Aglionby to Mr. Hill, by which we see that complaints of French travelling are of no very modern date.

Paris, Sept. 5, 1685.

MY DEAR FRIEND,

I would have thanked you from Calais for your many civilities in London, but my short stay there would not permit me to do it. We got hither in five days by the coach. It was a most tedious journey by a new road, viz. St. Omer's, Aire, and Amiens, and though hard beds, much nastiness, and not above three hours sleep of a night, with a continual plague from custom-house officers, were great grievances to me, yet good air, and good bread and wine, with merry company, have altered my health much for the better. Now for news.—Yesterday the king went for Chambort—the day before arrived here the two young princes of Conti and La Roche. They have been presented to the king by the prince of Conde, to whose intercession, and their brave behaviour shewn at the battle of the Gran in Hungary, the king has granted the return of his favour, but has commanded the young prince of Turenne, who was in their company, to depart the kingdom immediately. I suppose by this time you have our two English princes; they passed at Calais a little before we arrived there, and I am informed here, by a person I can confide in, that they came directly from the Jesuits college at la Fleche, where they have been bred all this while. My lord Preston went away yesterday; he has not been able to obtain leave for his Protestant French servants to go with him, except he would give security for their return into this kingdom in three months, which he has refused to do; nevertheless he has taken them with him to Dieppe, being resolved to put them to the trial of stopping them by force. There is a new edict published, by which all people are forbid

to

to go to Charenton, that are not of the Balliage of Paris. This I suppose is laid as a ground-work to demolish Charenton, whenever they please. Some families of Rochelle being come hither, there is an edict to oblige them to return, and they talk of prohibiting all trading to the Protestants, that they may fix them to their habitations.

‘ I doubt my stay here will be so short, that I shall not be able to send you any virtuoso communications. We have delicate sunshine, which will hasten me to Bourbon in about three days. I have no more to write, only that you will let me hear from you soon, and to assure you, with much sincerity, that

‘ I am yours, &c. WILLIAM AGLIONBY.’

Lyons, Sept. 30. 1685.

‘ SIR,

‘ When I left Paris, it was with a resolution to go to Bourbon, taking Fontainebleau in my way; but when I came to Melun, the king’s journey to Chambort had so swept all that country of horses and coaches, nay, even the very asses, that I was forced to stay there two days, before I could get any sort of beast to carry me to Fontainebleau. Being thus deprived of a conveniency, and unwilling to return to Paris, I struck into the Lyons road, and, with much ado, and all the inconveniencies that can be, except foul weather, I am at last got hither, where I have found no letters from you, nor any of my English friends, which I impute to your thinking me still at Bourbon.

‘ France is quite spoiled in all senses. Travelling is made a thing almost impracticable; for all public conveniencies being monopolized, they use you as they please; and, whether by land or water, so overload themselves, that to perform their stage, the passengers are well off to get four hours sleep allowed them in the twenty-four. You have no attendance in the inns; in short, I think it would deter any one from travelling these roads again. I am sure it will me; and there is no possibility of going any other way than by these public conveyances. With much persuasion I prevailed for two horses and a man to go with me from Melun to Auxerre, to recover the Lyons road. It is but two days journey, and it cost me fifty shillings, and poor stumbling cattle too. When you complain of this, they bid you ride post, for it is for that purpose they make travelling so inconvenient. I am not sorry to see it, for I think it will ruin commerce, which they seem now to neglect entirely, being resolved to exterminate all the Hugonots or compel them to turn Roman Catholics. This country is full of soldiers going to Vivarais and the Sevnennas, to quarter upon the Reformed, till they have converted them, or eat them up. Tomorrow will
be

be the demolition of the temple here, which has been spared all this while in favour of trade. The archbishop himself, who is governor of the town, has remonstrated at court, that it will be the ruin of the trade here, and consequently of the place itself, but in vain: and accordingly numbers of their workmen in silk beg in the streets, for want of employment; several Hugonot families having carried their best manufacturers with them to Germany and other places, where they have withdrawn themselves. Geneva in particular is so full, that there is not a loft or garret un-let. The whole industry of the government is employed to hinder their removing, and they have condemned seven chief burghers of Rochelle to the gallies, for attempting it. The king has caused the governors in all places to declare to the Hugonots, that he is resolved to have but one religion in his kingdom, and that by Easter next he will have all his subjects under one communion. The reason of this great precipitation (as some guess) is the rumour of a league between the Protestant princes in Germany, who design to intercede for their brethren here: but before that time, in all probability, there will be none left in France.

‘ I have been to seek out Mr. Spor, but the noise of the dragoons who arrived here yesterday has frightened him out of town, being a Protestant, and I cannot so much as hear where he is. From thence I went to see the famous Discus, or buckler of silver, where the action of Scipio Africanus giving the Spanish lady to her lover, is so well represented. It is a noble thing, and worthy the closet of a prince. Inclosed I send you a cut of it: the master of this rarity having presented me with several of them. You will give me leave to end here, and without any ceremony, believe me to be,

‘ Affectionately yours, WILLIAM AGLIONBY.’

The following letter, which is the twenty-seventh in the collection, is of a very uncommon nature.

From ABRAHAM HILL, Esq; to JOHN BROOK, Esq;

London, Feb. 24, 1662.

‘ SIR,

‘ I ought to receive it as a particular favour, that you choose to direct your desires and correspondence to me, when all of our society will readily acknowledge their obligations to serve you, and I must confess myself the most unfit person to do it effectually.—Your acceptance of what accounts I can give you, will be my satisfaction, and your returns shall be welcome as a favour to me, and the friends to whom I communicate them. I do not well remember the time when you were here, and served yourself

yourself by your own observations of the proceedings at Gresham College; but the latest entertainment has been from Sir William Petty, who (excuse his slow proceedings by the trouble he and other English are in to defend the title of their lands) has done this. Upon two hollow and large cylinders, he lays a kind of stage or float, and fits thereto sails, shrowds, head, and butt, all different from the common. With this vessel he has made divers trials against the best vessel at Dublin, and sails two foot for their one, and makes more advantage of cross winds, than is done in the usual way. His vessel draws so little water, that harbours will be rendered useless; it can scarce be sunk by storm or enemies, and they cost but half what ships of the like burthen ordinarily come to. This, his first essay, is on a vessel twenty-five feet long; but he intends shortly to make one much larger, to be freighted for England.

‘ We have lately held a correspondence with one Mr. Beale, a minister in the West, who has greatly propagated the plantation of red-streak, a sort of apple, which is found to make the best cyder, especially for long keeping. The plant is very hardy, and grows quick; and the fruit so sour, that the very hogs will not eat it; consequently there is no danger of their being stolen. Some of these plants are sent for up, to be distributed hereabouts, and some expect the plantation will become general, and of great advantage hereabouts, as well as in Herefordshire.

‘ Not far from Salisbury there are strange noises heard, and have been for many months, whereof many hundreds are witnesses. At first it was a drum beat of its own accord, and that being cut in pieces and burnt, that noise still continued, and there have been others since almost incredible. Dr. Wilkins has some thoughts of going thither, to examine all the circumstances of it, for the story is extraordinary. Somewhat of this nature we are promised from York assizes; and if any thing has happened since the person suspected for the murder at Dryfield was committed to prison, pray let us know; but to that time we have had a particular account, and it is said here, the spirit promised to appear at the trial, if other testimony were wanting.

‘ At the society, our most frequent experiments are on the air and frosts; but, as you know they are usual, and not easily to be reported, but by the copies of the papers given in by the curators, if you desire any of them, I will take care you shall have them, or any thing you approve of. I remain, Sir,

‘ Yours, &c.

ABRAHAM HILL.

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The remaining part of this curious collection is equally entertaining and instructive; but we cannot close our review of it without inserting the following letter, which is from an illustrious ornament of mathematics and natural philosophy, who lived in or near our own times.

Pagham, June 22, 1691.

‘ HON. SIR,

‘ I got down hither this morning by times, and went on board, in order to have gone down and set our people to work; but it was captain Chanterell’s advice, that our five-inch hawser, which had scarce been five times used to the capstan, was so far worn, being exceedingly burnt with overtanning, that he thought it unsafe, and therefore desired he might have a new one somewhat larger, of about thirty fathoms; the casks likewise prove not so well as expected. It is the opinion of all who have seen our ropes, that they are the most tarred of any they ever saw, and I am willing to believe it is done for the advantage of the maker, rather than out of any design to baffle and defeat our business. We shall with all diligence prosecute the affair; and I hope now; in a short time, to give you a good account of your ship. This business requiring my assistance, when an affair of a great consequence to myself calls me to London, viz. looking after the astronomy professor’s place in Oxford, I humbly beg of you to intercede for me, with the archbishop Dr. Tillotson, to defer the election for some short time, ’till I have done here, if it be but for a fortnight: but it must be done with expedition, lest it be too late to speak. This time will give me an opportunity to clear myself in another matter, there being a caveat entered against me, till I can shew that I am not guilty of asserting the eternity of the world. I hope you will excuse this trouble, as it will be of so great service to

‘ Your most obliged, &c.

‘ EDMUND HALLEY.’

We recommend to all publishers of posthumous writings the example of this judicious collection, in which the editor has admitted nothing that can betray any of those little weaknesses to which the greatest genius is at times liable. The publication before us places the reader at a convivial entertainment, where the most ingenious naturalists and philosophers of the age deliver their sentiments in literature, and sometimes in politics, with that agreeable ease and candour which improves instruction and endears society.

X. *Critical Reflections on the Character and Actions of Alexander the Great. Written originally in Italian, by his Serene Highness Frederic Augustus, Prince of Brunswic. 8vo. Pr. 2s. 6d. Becket and De Hondt.*

A Vein of the greatest humanity, as well as the soundest sense, runs through these reflections. The original intention of their serene author very possibly was to instruct the princes of his own family; to arm them against those excesses into which pride and presumption are apt to carry the bravest and the most generous of mankind; to point out the danger of being intoxicated by power, and the meanness of being governed by passion. It was certainly commendable in this prince to suffer his observations to be published for the common good of mankind; though we cannot see that they are always applicable to the conduct of common life.

His Highness says, that Alexander's sentiment, in bewailing his lot that nothing would remain for him to conquer, if his father's victories should continue, deserves at once our commendation and our censure. 'It was, says he, very commendable in Alexander, when he had scarcely outgrown his infancy, to be so desirous of distinguishing himself from his cotemporary princes, who used to pass away their days in luxury and effeminate softness, after the example of the kings of Persia.

'But was it not likewise a great mistake to imagine, that the only method for a king to distinguish himself, is to extirpate a part of the human species, to make thousands miserable, and to shed the innocent blood of whole nations? With what abundant reason might the race of men bewail their fate, if all those who are placed upon the throne should think in the same manner! The whole world would presently be depopulated! A sovereign who hath the slenderest feelings of humanity will always regard war as a misfortune. He may render himself respectable, and acquire a sufficient share of glory by governing his subjects with discretion and equity, and conforming his actions to the laws of nature and reason. It is only when a war is unavoidable, that he should think it glorious to distinguish himself by military achievements. In that case he doth nothing but obey the dictates of his duty.'

With all due deference to his Serene Highness, we think his own words exclude all kind of merit from the impious regret of Alexander, which contains no sentiment but that of brutality or inexperience. He either thought it a fine thing to cut throats, or to see raree-shews of reviews, battles, and triumphs. The truth is, he seems to have had a passion for both. As to the indolence charged upon the kings of Persia, and opposed to the
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the stirring spirit of the conqueror, we are perhaps rather singular in our notions upon that head. Indolence, properly speaking, is no other than misusing the exercise of our rational faculties and virtuous affections, and suffering ourselves to be carried away by the indulgence of a favourite habit, either natural or acquired. Charles XII. of Sweden, though he lived in an eternal tempest of war, fatigues, and marches, was in this sense the most indolent prince of his time; because he could not put himself to the trouble of correcting that brutal bloody passion for war which he received from nature, and which was confirmed by habit. Notwithstanding this, the princely author's general observation, that it is commendable in any prince to wish to distinguish himself from his effeminate cotemporaries, is unquestionably laudable; but we can by no means think it applicable to this passage of Alexander's life. Had Aristotle, who was Alexander's tutor, possessed the temper of Buchanan, James I.'s preceptor, he would have given his pupil a good flogging, and occasioned him to shed tears on another account, for his barbarous sorrow.

We can by no means subscribe to our Serene author's character of Henry prince of Wales, eldest son of James I. of England. 'This prince had a most excellent judgment, and as good a heart. He had every quality which could render him worthy of a throne, and his genius bore a striking resemblance to that of Alexander.' We are of Mrs. Macaulay's opinion,* that the liberties of a people, especially of the English, are always endangered by a martial monarch. Foreigners, however, are to be excused as to the ideas they form of the British constitution, which is of itself a study totally dissimilar to any other of the kind, and sometimes very contradictory to the maxims most generally received and established in other countries. We entirely, however, agree with his Serene Highness, that the manly behaviour of Alexander (though but a boy) to the Persian ambassadors is worthy of the highest eulogies. The story of Alexander's first backing Bucephalus, seems to have been one of those historical fibbs, which have been sanctified by antiquity; and perhaps the splendor of his achievements has dazzled writers into other anecdotes. Did he really save the life of his father?—Our Serene author highly commends the contempt which Alexander discovered for Paris, and the honours he rendered to the sepulchre of Achilles.—Did not Alexander love himself in Achilles?—Divest Homer's hero of brutal courage, fortified by an invulnerable person, and of whining affections, and what is there praise-worthy in the character of Achil-

les drawn by his immortal poet? The two following chapters do great honour to the good sense and discernment of the writer.

‘CHAP. VI. *The reflection of Alexander upon the condition of sovereign princes.*

‘Alexander once observed, “That kings should always perform good actions, and always expect to be blamed for them.” This reflection is partly true, and partly false. It is true, that good actions are the principal circumstances by which a prince should be distinguished from a private person. That sovereign must be extremely ungrateful to the Almighty, who can renounce such a glorious prerogative. He would set a wretched example to his subjects, who will not fail to say;—“If our prince doth not think it his duty to perform good actions, the obligation upon us, who have infinitely less power and opportunity, must be extremely trifling.” As to the censure Alexander speaks of, every prince must expect his share of it. If a sovereign bestows a favour which hath been equally merited by two of his subjects, and of which the one and the other believe themselves alike deserving, it is certain that he will be severely censured by him who loses the recompence he expected. But the censure will appear extremely unjust, if we reflect that it is not always in a sovereign’s power to reward every body who may deserve it. We might add, that in all cases of this nature, a man complains of his prince, not so much from any disapprobation of his conduct, as from a disgust at his own disappointment. But is it not, after all, a general truth, that princes are more commended than censured? With what a swarm of flatterers is a sovereign surrounded, who are always ready to applaud him, not only for the merest trifles, but for actions which are notoriously culpable, and reflect the vilest dishonour on regal majesty. How many authors have lavished their commendations on those passages of a prince’s life, which ought to be erased from the pages of history. In the tenth tome of P. Daniel’s history of France, the highest eulogies are bestowed on Francis I. for condemning his protestant subjects to the flames! To conclude this chapter, if a prince would appear worthy of the crown he wears, and discharge the duties of his station, he will be obliged to perform good actions. This he may certainly do without much difficulty: for he can never be at a loss for opportunities, and may assure himself that he will always be more commended for it than censured.

‘CHAP. VII. *The races at the Olympic games.*

‘The King of Macedon once took it into his head to dispute the racer’s prize at the Olympic games; but he missed his
mark

mark, and was not able to win the prize he contended for. I cannot say that this action of Alexander greatly pleases me. It must certainly be acknowledged, that exercise, and even laborious exercise, may be very proper for a king and the commander of an army, as a means to preserve him from effeminacy,—a vice which will equally debilitate the powers both of the mind and the body. If the king of Macedon had no other design but this, we may say with a safe conscience, that his method of putting it into execution was extremely injudicious. It was very unseemly in Alexander to enter the lists, and thus put himself upon a level with persons of the meanest rank, and condescend to become a spectacle to his whole army, and a numerous throng of the common people. All persons have not the same strength of body. This difference is observable among kings as well as among other men. But in bodily vigor, the lower class of people who are inured to labor and hardships, have generally speaking the advantage over kings, who are taken up with more lofty concerns. If, therefore, in things of this nature, a sovereign should enter into a contest with the meaner sort of persons, the whole honour will certainly fall to the latter: and, then, how severe must be the prince's mortification? Whenever a monarch humbles himself in such a thoughtless manner, his merits are no longer to be decided by his fellow kings, but by those capricious judges the common people. If, therefore, he hath the least spark of ambition, he will be careful never to put himself upon an equality with persons of an inferior condition. For the same reason a prince of understanding will scorn to waste his time in the pursuit of that trifling glory which is derived from such unimportant qualities as can add nothing to the lustre of the royal name. Thus, for example, it must be allowed that Painting is a fine art: but if a monarch should place his chief merit in an accomplishment of this kind, what could be more ridiculous? It might, perhaps, be worth his while to apply himself to the study of it now and then by way of amusement; but it would manifestly be a blemish to his character to make profession of it. With what ridicule did Nero overwhelm himself by appearing on the stage? Or what sensible Frenchman can excuse the folly of Lewis XIV. in assuming the character of a comedian? A sovereign should cautiously avoid every thing which may lessen him in the eyes of the public. Clemency, affability, and a compassion which renders him always accessible to the unfortunate, will never deprive him of that respectful submission which is due to his rank. But he may lose it by a single act of indiscretion like those I have been relating.

It is with regret we find ourselves unable to be more particular in our commendations of this excellent performance, which, upon the whole, stamps virtue upon greatness, and renders the author as respectable for the goodness of his heart and the soundness of his judgment, as he is for his high birth and illustrious rank.

MONTHLY CATALOGUE.

11. *The present Method of Inoculating for the Small-Pox. To which are added, some Experiments, instituted with a View to discover the Effects of a similar Treatment in the Natural Small Pox.* By Thomas Dimfdale, M. D. 8vo. Pr. 2s. 6d. Owen.

THIS work having been long advertised, and, from the reputation of its author, expected with impatience, we shall be somewhat particular in our account of it.

In his first chapter, he treats of the age, constitution, and season of the year proper for inoculation. With regard to age, he tells us, he chuses to decline inoculating children under two years old, because such subjects are exposed to all the hazards of dentition, fevers, fluxes, convulsions, and other accidents; because medicines, at that age, are more difficultly administered, and because young children have usually a larger share of pustules. These objections he has, however, himself, in a great measure, obviated, by informing us, that he has inoculated many under two years old, and that they all did well. As to constitution, he informs us, from experience, that persons afflicted with various chronic complaints have passed through the small-pox with great ease and safety. Those who labour under any acute disease are obviously improper subjects; as are likewise those in whom there are evident marks of corrosive acrimonious humours, or where there is a manifest debility of the whole frame. Concerning the season of the year, the Doctor is of opinion that it is of little importance.

PREPARATION. In directing the preparatory regimen, I principally, says the Doctor, aim at these points: to reduce the patient, if in high health, to a low and more secure state; to strengthen the constitution, if too low; to correct what appears vitiated, and to clear the stomach and bowels, as much as may be, from all crudities and their effects. With this view, he orders those of the first class to abstain from all animal food, spices, and fermented liquors, except small beer, for the space of ten days before the operation. During this time,

time, they are to take three doses of the following powder at bed-time, and a dose of Glauber's salt each succeeding morning. The powder is composed of eight grains of calomel, the same quantity of the compound powder of crabs claws, and one eighth part of a grain of tartar emetic. This dose is intended for a person in health of a robust constitution, and must, therefore, necessarily be varied according to the age, strength, and habit of the patient.

INFECTION. After mentioning the several modes of communicating the infection, which have been, at different times, practised by different inoculators, the Doctor informs us that he has found the following method the most eligible.

'The patient to be infected being in the same house, and, if no objection is made to it, in the same room, with one who has the disease, a little of the variolous matter is taken from the place of insertion, if the subject is under inoculation; or a ripe pustule, if in the natural way, on the point of a lancet, so that both sides of the point are moistened.

'With this lancet an incision is made in that part of the arm where issues are usually placed, deep enough to pass thro' the scarf skin, and just to touch the skin itself, and in length as short as possible, not more than one eighth of an inch.

'The little wound being then stretched open between the finger and thumb of the operator, the incision is moistened with the matter, by gently touching it with the flat side of the infected lancet. This operation is generally performed in both arms, and sometimes in two places in one arm, a little distant from each other.' Neither plaister, bandage, or covering is applied.

'It seems, continues our author, of no consequence whether infecting matter be taken from the natural or inoculated small-pox. I have used both, and never have been able to discover the least difference, either in point of certainty of infection, the progress, or the event.—Nor is it of consequence whether the matter be taken before or after the crisis.—I have taken a little clear fluid from the elevated pellicle on the incised part, even so early as the fourth day after the operation; and have, at other times, used matter fully digested after the crisis, with equal success.' It seems, then, that the means of communication is a matter of indifference, and, therefore, that the great success attending the present method of inoculation must be attributed to some other cause.

PROGRESS OF INFECTION. One advantage arising from performing the operation in such a manner as to render plaister or bandage unnecessary, is that a prognostic may frequently be formed from the appearance of the wound thus left to itself.

The day after the operation there is but little difference. 'On the second day, says our author, if the part is viewed with a lens, there generally appears a kind of orange-coloured stain about the incision, and the surrounding skin seems to contract.' At this period the Doctor usually gives, at bed-time, a pill composed of calomel and compound powder of crabs claws, each three grains, with one tenth of a grain of emetic tartar. On the fourth or fifth day, the part grows somewhat hard, itches, and appears slightly inflamed. About the sixth day a pain and stiffness is generally felt in the axilla, which is deemed a favourable symptom. The eruptive fever commonly begins on the seventh or eighth day. On viewing the incision with a glass, it now appears surrounded by a vast number of small confluent pustules. About the tenth day a circular, or oval, efflorescence is discovered, generally about the size of a shilling, but sometimes much larger. It accompanies the eruption, and may be deemed a signal that all danger is over. As soon as the symptoms of the eruptive fever appear, the last mentioned mercurial pill is administered over night, and the following morning a draught composed of two ounces of the infusion of sena, half an ounce of manna, and two drams of the tincture of jalap. With submission to the Doctor, he might certainly have contrived a less nauseous purge of equal power. When the appearances above described proceed thus regularly, the disease is generally quite mild. If, on the contrary, they seem tardy in their progress, it becomes necessary to accelerate the eruption by a more frequent repetition of mercurial and purgative medicines. It is somewhat extraordinary, that frequent evacuation should promote the inflammation, which, however, the Doctor assures us is the case; and, also, contrary to what is observed of the small-pox in a natural way, that the earlier the eruption, the milder is the disorder. As soon as the symptoms of the eruptive fever appear, and the purging medicine has operated, the patient is ordered to keep abroad in the open air, be the weather ever so cold, and to quench his thirst with cold water, taking care not to stand still, but to walk about moderately.

Such are the general principles of this new method of inoculation; a method, the success of which would, a few years ago, have been thought to exceed all possibility. Those who wish to be more minutely informed, we refer to the book itself, where they will find an explicit detail of every thing necessary to be known on this subject; and they will probably be convinced, that the great success of the Essex inoculators, is entirely owing to this antiphlogistic method of treatment, and not to any specific virtue in their medicines.

With regard to the experiments tried by the Doctor with an intention to ascertain the effects of a similar treatment of the natural small-pox, his opportunities have not been so frequent as he could have wished: nevertheless he has treated forty patients in the new method, without losing one. According to the common way of management, not less than one in seven or eight are sacrificed. These forty, therefore, are no inconsiderable step towards the discovery of means to take away all danger from this hitherto dreadful disease.

12. *An Essay towards an Investigation of the present successful, and most General Method of Inoculation.* By B. Chandler, Surgeon at Canterbury. 8vo. Pr. 1s. Wilkie.

Mr. Chandler, having maturely considered the several particulars in which the new method of inoculation differs from the old, is firmly of opinion that the wonderful success of the former is chiefly to be attributed to the present method of communicating the disease by means of the crude, unconcocted lymph, in preference to the matter when ultimately variolated by the succeeding fever. But since the publication of Dr. Dimsdale's pamphlet, probably our author is of another opinion. Be that as it may, he writes very sensibly; and, in point of language, he is superior to any of those that have written on this subject.

13. *An Essay on Inoculation for the Small Pox. Wherein the Nature of the Disease is explained, the various Methods of Preparation that have been practised in America are critically examined, and that which the Author has found, from his own Experience, to be most successful, is clearly laid down. With an Appendix, containing a Chymical Examination of Mr. Sutton's Medicines.* By Thomas Ruston, M. D. 8vo. Price 1s. 6d. Payne.

If the practice of inoculation be not, at last, brought to its greatest possible degree of perfection, it certainly will not be for want of a sufficient variety of publications on the subject. This author, however, is of opinion, that 'though a great deal has been said, there was still a great deal more wanting.' He begins with considering three different methods practised in America, all which he condemns, upon the whole, as injudicious. With regard to the nature of the disease, he determines it to be *putrid* rather than *inflammatory*, as hath been generally supposed, and supports his opinion with a variety of strong arguments. Hence he deduces the indications for preparation, viz. 'to oppose, and by that means to moderate the

influence of the variolous infection in assimilating our juices ; and, secondly, to evacuate the variolous matter, as fast as it is formed, out of the constitution.' The first is to be effected by diet ; the latter, by medicine. Concerning the cold regimen of the Suttonians, he approves it, upon the whole, but not in the extreme. As to medicines, mercury and antimony, he thinks, are chiefly to be depended on, because they are the most powerful evacuants. His formulæ are these :

N^o 1. R. Pulv. jallap.

Crem. tart. aa ʒ i.

Calomel. gr. iv. *misce fiat. Pulv. cathart. mane sumend. cum regimine.*

N^o 2. R. Calc. antimon. illot. ʒ i ʒ.

Calomel. — ʒj. m. f. *pulv. gr. xij. pro. dos.*

N^o 3. R. Panac. antimon, ʒ ʒ.

Calomel. ʒj.

Bol. armen. ʒij.

Mucilag. gum. tragacanth. q. f. ut fiant pil. 45.

The first is to be twice exhibited in the space of a week previous to the operation. In the evening after inoculation, he gives a bolus of five grains of calomel, and the day following three doses of the powder, N^o 2. On the third day he orders a dose of the pills, N^o 3. viz. to a grown person three pills. The powders, N^o 2. are to be repeated every day. These, however, are to be understood as general directions, which must vary *pro re nata*. From his experiments contained in the appendix, it appears, first, that the basis of Mr. Sutton's powder is calomel ; secondly, that his pill is the Pil. Corbiæ, mixt with calomel ; thirdly, that the acid with which he prepares his punch, is the dulcified volatile vitriolic acid ; and that there is no antimony in any of his medicines. Upon the whole, the author appears to be well acquainted with the late improvements in chemistry ; and he has, with more penetration than any of his cotemporary writers on the same subject, endeavoured to support his practice on rational principles. It appears, however, from Dr. Dimsdale's book, that medicines are of less importance than Dr. Ruston seems to imagine.

14. *Occasional Letters on the Practice of Inoculation.* 4to. Price 6d. Wilson and Fell.

This author may be a very pious gentleman ; but his arguments and language are no better than might be expected from any old woman in his parish. He dates his last epistle from East Clandon, and signs himself Joseph Greenhill.

15. Tentamen

15. *Tentamen Sophisticon, a Chemical Essay, designed to shew the Possibility of applying the Powers of Chemistry to an Examination of several Productions liable to be sophisticated or disguised. Interspersed with Observations on the approved Qualities of Ward's Drop and Pill, Dr. James's Powder for Fevers, counterfeit Magnesia Alba, and some other medicinal Substances. Whereto is annexed the Specimen or Plan of a Synopsis, including the chemical Structure, &c. of some pharmaceutical Preparations; and an easy Method of trying them for medicinal Purposes. By Edward Wallis. 8vo. Pr. 2s. 6d. Nicoll.*

What pity it is that the generality of trading chemists should be so shamefully dishonest as to vend sophisticated medicines, for their own private emolument, to the great danger and disappointment of his majesty's liege subjects; but how fortunate is it, on the other hand, that there should be found one amongst them of sufficient honesty and abilities to detect their villany!

Let the reader figure to himself our honest author standing at the door of his shop, with his *Tentamen* in his hand, and haranguing his fellow-citizens of York to the following effect: "Countrymen and fellow-citizens, sorry I am to acknowledge, that men of my profession are all ***** and ***** except myself and Co.; and that if you go to any other shop, you will certainly be *****. To convince you of my singular honesty, and abilities as a chemist, I here present you with a book, of my own writing, which will teach you how to detect the villany of others, and to discover the genuineness of my medicines. My book contains one hundred and sixty pages, one hundred and thirty-six of which you are to consider as a preface to the rest. In this preface, I have proved (what no modern chemist doubts) that there is such a thing as *elective attraction*; and in the remainder of my book, I have shewn by a series of curious experiments, that this *elective attraction* may be employed to detect fraud. The medicines which I have put to the test are Cinnabar, Oil of Aniseed, Glauber's Salt, Sal martis, and Magnesia Alba. Some of these, indeed, may possibly, by ignorant physicians, be thought of no great importance; but with regard to the last, you will have no doubt of its medical virtues, nor of my real intention in this publication, when I inform you, from the last page of my book, that—"Genuine Magnesia Alba, in the highest perfection, continues to be sold by E. Wallis and Co. at their shop opposite All Saints Church in the Pavement York, in three shillings, five shillings, and half a guinea boxes, with printed directions inclosed; where may be had likewise, all

kinds of drugs and medicines, chemical and galenical, faithfully prepared, upon the most reasonable terms. Country orders dispatched with the greatest punctuality and expedition."

16. *Medical Advice to the Consumptive and Asthmatic People of England; wherein the present Method of treating Disorders of the Lungs is shewn to be futile and fundamentally wrong, and a new and easy Method of Cure, proposed by Philip Stern, M. D.* 8vo, Pr 1s. Almon.

Having previously explained the structure and use of the organs of respiration, the Doctor proceeds to the predisposing causes of consumptions, which, in this kingdom, he attributes chiefly to the instability of the climate, or rather to its immediate effect, a cold. He then explains the term, and describes its progress and effects. This leads him to consider the usual method of cure, which he proves to be *futile and fundamentally wrong*, from the improbability that the balsamics which, on these occasions, are taken into the stomach, should ever reach the part affected, at least in sufficient quantity to be of any service. Possibly the Doctor may be right. What then is to be done? First, he reminds us, that the only direct road to the lungs is through the wind pipe; that vapour may be easily conveyed to the lungs; that aqueous liquors may be converted into vapour, and that vapour may be impregnated with great variety of medicinal substances. The medicines which he proposes to use, are antiseptics, antispasmodics, attenuants, and balsamics. The three first create no difficulty; but with regard to the native balsams, as they will not dissolve in water, he was for some time under considerable perplexity. They dissolve, it is true, in vinous spirit; but that he judged too hot for his purpose. At length, after repeated experiments, he discovered a menstruum with all the requisite properties: in this he dissolves his balsams, and dropping his solution into hot water, thus conveys it immediately to the affected part. In common cases, such as recent colds, or coughs, he thinks it sufficient for the patient to inhale the steam, thus impregnated, by holding his mouth over a common vessel; but, in consumptive cases, he has contrived a kind of urn, made of pewter, with a pipe fixed to the top, so as to carry a greater quantity of vapour to the lungs. Of this machine he exhibits a figure facing the title page. He then proceeds to give directions concerning the diet and exercise of consumptive people, which directions are perfectly rational and judicious. Having founded his expectations, in the cure of consumptions which are far advanced, chiefly on the antiseptic virtue of his medicine, he relates an experiment, in which two pieces of beef, by means

means of this medicated vapour, were entirely preserved from putrefaction; and having informed the reader where the medicine, which is called *Balsamic Ether*, may be had, he concludes his pamphlet, with a few general rules for judging, *a priori*, of medicines that are exposed to sale.

We have been rather more particular than usual in our account of this pamphlet, because, in point of style and reasoning, it is much superior to the generality of performances of this nature; and though we are, upon the whole, no friends to quack medicines, yet we must, in this case, allow, that the Doctor's hypothesis is not irrational.

17. *An Essay on the Bite of a Mad Dog.* 8vo. Pr. 1s. Flexney.

Every attempt to remedy so dreadful an evil, if it bear the least shadow of probability, merits attention. The author of this Essay proposes to extract the poison from the wound, as immediately as possible, by means of glasses, provided with a pump and valves, and of various shapes, so as to be conveniently applied to the surface of any part or member of the body that may be bitten; and when there is occasion for them to put warm water into the glass, and apply it to the wound, taking care that the water be in contact with, and of sufficient quantity to cover it; 'Then, says he, draw out the air and continue the suction, by the exhausted glass, till the water is saturated with the blood or juices that issue from it. This done, it will be proper to remove the glass, and wash the wound with warm water and a sponge.' This operation is to be repeated, 'till there is reason to think the wound is cleansed from all infectious matter.' First, we must observe, that the author is not sufficiently explicit in the description of his instrument; and, secondly, we must take notice of the great impropriety of his directions for continuing the operation: 'Continue the suction, says he, till the water is saturated with the blood or juices.' He must be a very young, or very ignorant student of medicine, not to know that there is no point of saturation in the mixture of blood, or animal juices, with water.

18. *A Letter to his Grace the Duke of Grafton, first Commissioner of his Majesty's Treasury.* The sixth Edition. 8vo. Pr. 1s. Almon.

To be severe upon this letter, which is dictated by indignation, and extorted by misfortune, might perhaps be deemed inhuman. Whatever its author's friends may pretend, we cannot, however, forbear saying, that it contains little more matter than what appeared in former publications by himself or his party. That his sufferings have brought him into gross inconsistencies

sistencies with regard to the character of a commoner who is now ennobled, and who he says was once his friend, must be admitted by the most partial of his admirers; and that his real friends may advise him to more prudent and effectual methods for his pardon than the present publication, is the sincere wish of the Critical Reviewers.

19. *A Seventh Letter to the People of England. A Defence of the Prerogative Royal, as it was exerted in his Majesty's Proclamation for the prohibiting the Exportation of Corn. In which it is proved that this Authority ever has been, is, and must be essential to the Constitution, and inseparable from the Rights and Liberties of the Subject.* 8vo. Pr. 2s. Almon.

To this letter is prefixed an emblematical frontispiece, which has created no little altercation among critics. It consists of three large sticks; one surmounted with an imperial crown, the second with a coronet and mitre, and the third resembling a mace. They are united in a triangular form, and from the point of contact depends a pair of scales. — Some connoisseurs suppose that the Doctor has caught the idea of this emblem from the weighing machines at the turnpikes, and others from the disposition of the halberds in the Parade, when poor culprits are to be whipt there: this last opinion indeed is strengthened by the motto affixed, *Respublica*; that is, the flogging must be public.

The author, like a hardy veteran, rushes at once into his subject. 'The law (says he) which, in this session of parliament, has been enacted to indemnify those ministers who advised his majesty to prohibit the exportation of corn, and those officers who exerted the dictates of that benign interposition, seems most evidently to express that this exertion of authority was considered as unconstitutional. Otherwise, it may be difficult to assign a reason adequate to the passing that exculpating statute.'

'Notwithstanding this law was voted with almost unanimous consent; and the generality of the nation appears to be persuaded of the expediency of its being instituted; to my apprehension it is manifest, that the prerogative of the crown, exercised as it was on this occasion, has been, is, and ever must be essential to the constitution, and inseparable from the rights and liberties of the people. And should the privy-council, through the influence of this act, be intimidated, in future times, from the exercising it in a like manner, I am convinced that the whole community must inevitably suffer by this defalcation of authority from the king.'

He

He then proceeds, like all other authors time immemorially, to purge himself of all prepossessions, partial affections, and the like warpings, either of principle or interest. Happily for him, in the bulk of his pamphlet, a review of the history of the tyrannical reigns and times lends its assistance to eke out his publication to a very comfortable length. How far the present ministers, whom he most earnestly vindicates, may think themselves obliged to his justifying their conduct upon anti-revolutional principles, we shall not pretend to determine: we acknowledge, however, upon the whole, that we nearly espouse this author's sentiments; though we think he is mistaken in the plan he has laid down. As to the indemnifying law which he has attacked, we consider it in no other light than the sentence of a court-martial, who sits on a captain of one of his majesty's ships, which may happen to be wrecked. Though every one of the members should be convinced in his own breast, that the commander has acted like an officer of ability and experience, and perhaps that the lives of the men have been saved by his care and skill; yet there is a necessity, however irreprehensible his conduct may be, for his being acquitted by the sentence of the court.

20. *Dr. Williamson's Narrative of the extraordinary Case of a late great Commoner. In a Letter to the President of the College of Physicians. Folio. Pr. 6d. Almon.*

This is an impotent attempt to insult the bodily infirmities of a most respectable personage. It is in one or two passages carried on with some degree of humour, but the author's intention is detestable.

21. *Two Papers, on the Subject of taxing the British Colonies in America. 8vo. Pr. 6d. Almon.*

As these Papers were printed some years ago, we might be excused from reviewing them, was not the republication of them at this time particularly seasonable. Their intention is to shew, that the taxing of the Americans, and the introducing a stamp-duty into that country, is a project of a more early date than his present majesty's reign.

22. *The absolute Necessity of laying open the Trade to the East Indies. 8vo. Pr. 1s. 6d. Williams.*

This pamphlet, which is written with a very dictatorial air, makes free with many respectable persons; and, if we mistake not, the writer very often quotes himself as an authority, to induce the legislature to follow his dictates. Lest the public should

should want money while the trade is laying open, our author generously engages to supply it with fifty-two thousand five hundred pounds a year, by a tax upon servants. He proposes a second upon horses, and a third upon houses; but he bewails the little attention paid by the government to his labours for the general good.

As the subject of this pamphlet is now under the consideration of the higher powers, we must declare, as we did on former occasions of the same nature, that we think it would be indecent in us to intrude ourselves into the controversy, by giving any opinion upon the subject,

23. *Historical Memoirs of his late Royal Highness William-Augustus, Duke of Cumberland. Including the military and political History of Great Britain, during that Period.* 8vo. Pr. 5s. Waller.

We know no more of the duke of Cumberland's character from this compilation, than what the most indolent reader may pick up from gazettes, news-papers, journals, and *my own history*, as the author affects to call some of his former performances upon the same subject, and written in the same manner. He takes his royal highness up when he was pretty full grown, without teaching him to read, write, or say his prayers, and without taking the least care of his education; but by a very comical contrivance, after his royal highness is dead, we have an account of his birth, &c. in a short note at the end of the work.

If any thing can recommend this heavy insipid performance, it consists of a few strictures concerning the battle of Fontenoy, and some other incidents of the war, for which the compiler quotes the earl of Crawford's name. We are not however certain, nor indeed does the fact merit an enquiry, whether they have not been already published in his lordship's Life, which was wrote by the same elegant pen. Lest our readers should imagine we do this writer injustice as an historian, we shall quote the following very remarkable anecdote, vulgarly called a *plum-pot*, which the author has inserted in one of his notes. After he has mentioned the duke of Grammont's death at the battle of Fontenoy, 'Voltaire (says he) may be right: but the duke de Grammont's death happened in a singular manner: he was mounted on a fine white horse, at which some of the English matrosses fired several shot, for a small wager, to see who could bring him down; as they judged the rider to be an officer of rank. The shot that took place was fired off by one Baker, who told me the fact, for which he was rewarded with a pension of eighteen pounds a year.'

The ridiculous vanity of all smatterers in poetry is conspicuous in this author, for he is perpetually quoting in his notes verses from

from Pope's Homer, Milton, Shakespear, and other poets. As to the fidelity of his general narrative (though he is often mistaken in particular circumstances) we have nothing to object to it; and indeed, when we consider the lights he followed, it was not in his power, had he been so inclined, to have gone astray.

24. *Letters on the Importance of the rising Generation of the labouring Part of our Fellow-Subjects.* By Jonas Hanway, Esq; In two Vols. 8vo. Pr. 7s. Cadell.

The benevolence and philanthropy of this author is sufficiently expressed in his title-page. The letters which form the bulk of this publication have already made their appearance in a daily-paper; and therefore any quotation from them must be deemed inconsistent with our design.

25. *Letters on the British Museum, &c.* 8vo. Pr. 2s. Doddsley.

These letters contain a very slight, and not very accurate account of some of the curiosities in the British Museum. One could scarcely expect, in so short a compilement, to find a whole chapter employed in a dissertation on the life and character of Cleopatra, queen of Egypt, because under the piazzas of the Museum stand two pieces of marble which belonged to her Mausoleum. The substance of what we find concerning the mummies in this collection, is, we believe, to be found in other publications. No mention is made of the noble donor of the celebrated head of Homer, which he purchased from Dr. Mead's collection, and which is thought, from the liquefaction of the metal about the neck, to be the head of the statue mentioned by Cedrenus to have been consumed in a conflagration at Constantinople.

This little pamphlet may, however, serve as a Vade Mecum to a reader who is not too critically curious in visiting that immense repository.

26. *An Address to the Ladies, shewing how hazardous Matrimony is found to enter upon at this Time. Humbly submitted to their most serious Attention. Dedicated to Old Father Time. By a Young Batchelor.* 8vo. Pr. 6d. Wilkie.

The author of this Address pretends, that in the present age, it is hazardous for young batchelors to engage in matrimony, on account of the great attention which the ladies pay to dress, and the amusements of the town. On these topics he gives his advice: but his stile and sentiments are so flimsy and inelegant, that we cannot suppose any lady of taste will bestow a moment's attention on his performance.

27. *A short View of the present State of the Isle of Man; humbly submitted to the Consideration of the Right Honourable the Lords of his Majesty's Board of Treasury. By an Impartial Hand.* 8vo. Pr. 6d. Cadell.

This small pamphlet is extremely well written, and exhibits a shocking view of the state of this new acquisition to the crown of Britain; but from the patriotic character of the right honourable board, to which it is addressed, we entertain no doubt that all the grievances complained of will be speedily removed.

28. *A Scheme for the Improvement of the Broad Wheels.* By R. Whitworth, Esq. 8vo. Pr. 6d. Baldwin.

There is a race of mortals called Omnecibilists, of whom Dun Scotus was the founder. We do not profess ourselves to be of the fraternity; and therefore, can give no other character of this pamphlet except saying, that we know the author to be entirely master of his subject.

29. *The Roscius; or Spouters Companion: Being a Collection of Scenes, Soliloquies, Prologues, and Epilogues. To which are prefixed, some Structures upon Emphasis and Action. Carefully compiled by a Member of the Rose Society.* 8vo. Pr. 1s. 6d. Bladon.

This publication is made up of extracts from treatises on elocution, particularly Mason's Essay, and fragments of plays.

In this case our dramatic writers deserve compassion. Between the compiler and the spouter their situation is miserable: they are mangled by the one, and doomed to be murdered by the other.

30. *The Concubine: a Poem, in two Cantos. In the Manner of Spenser.* 4to. Pr. 2s. 6d. Dodsley.

A knight, as he was sauntering in the fields, is here supposed to meet a dairy maid.

‘Right plump she was, and ruddie glowd her cheek,
Her easy waiste in milchwhite boddice dight,
Her golden locks curl'd downe her shoulders sleek,
And halfe her bosome heaving mett the sight:
And gayly she accosts the sober wight,
Freedom and glee blythe sparkling in her eye;
With wanton merrimake she trips the knight,
And round the younkling makes the clover fly:
But soon he starten up, more gamesome by and bye.’

In consequence of this interview she becomes his concubine; and very soon afterwards the plague of his life. The effects of her superintendence are perceived about his house and gardens.

‘All

' All round the borders where the pansie blue
Crocus, and polyanthus powderd fine,
And daffodils in sayre confusion grew,
Emong the rose-bush roots and eglantine,
These now their place to cabbages resign;
And tawdry pease supply the lillys stead,
Rough artichokes now bristle where the vine
Its purple clusters round the windows spread,
And laisie cucumbers on dung recline the head.'

' The fragrant orchard, at her dire command
In all the pride of blossome strewd the plain;
The hillocks gently rising through the land
Must now no trace of nature's steps retain;
The clear canal, the mirrhour of the swain,
And bluish lake no more adorne the greene,
Two dirty watering ponds alone remain;
And what ygoe the place of herbs had bene,
Is now a turnip fiede and cow yarde nothing cleane.'

The poet describes at large the vexation and infamy which the knight sustained on account of this connection. The moral is obvious; the story simple; the stile a pretty imitation of Spenser's manner in the Faerie Queene.

31. Philodamus. *A Tragedy.* 4to. Pr. 2s. 6d. Doddsley.

Of all the wretched performances by which the dramatic art has been disgraced, this perhaps is the vilest. The subject is a rape committed by the noted Verres and his associates in Lamp-facus, a city of Asia. In the course of the plot, the following drunken song is introduced.

' When Theseus left his Ariadne,
(Fast in her bed the poor girl was a blinking),
Drowned herself for grief she had nigh;
But second thoughts soon inclin'd her to drinking.
Sh'illumined her face, till it shone with that brightness,
It turn'd to a star, which gives proof of her lightness.'

32. *Genius: a miscellaneous poetical Epistle to the Author of Dido.*
By a Wappineer. 4to. Pr. 1s. F. Newbery.

This production may be considered as supplemental to the Rosciads, the Thespis's, and the other theatrical productions which have lately pestered the public. We can give no extract from it, as the satire appears to be entirely personal: neither does the humour which sometimes gleams in the author's lines, excite in us any desire to be farther instructed as to the grounds or propriety of the publication.

33. *To Francis Bindon, Esq; on a Picture of his Grace Dr. Hugh Boulter Lord Arch-Bishop of Armagh, set up in the Work-house near Dublin, in Commemoration of his Charities in the Years 1739-40 and 1740-41.* By T. H. D. Esq. 4to. Pr. 1s. Williams.

Mr. Bindon's picture represents the arch-bishop at the altar, surrounded with objects of compassion. The poet pursues this idea, telling the painter, that if he could give greater expansion to his canvass, the munificence of his Grace might be displayed in a more ample manner. Having described a variety of distresses, he says,

‘ These scenes of woe should in perspective lie ;
The heart in sorrow only bring them nigh ;
Then to full view should godlike Boulter stand,
Wide scatt’ring round whole harvests from his hand.’

This piece was written about the year 1741, and is a juvenile performance.

34. *Letters from the Countess de Sancerre, to the Count de Nancé, her Friend.* 8vo. Pr. 6s. Becket and de Hondt.

A French meagre ragout ; all seasoning and no substance !

35. *An Address to the People of England, on the Manners of the Times.* 8vo. Pr. 9d. Newbery.

The wickedness of the nation is the subject of this address. The author's remarks and admonitions are extremely trite ; but they are pious and well-intended ; and in such cases, the candid reader will make favourable allowances.

36. *A View of the Trinity in the Glass of Divine Revelation: with some Reflections on Human Explications concerning that Subject. And a Defence of Private Judgment in Opposition to Blind Obedience. In three Dissertations.* By a Layman. 8vo. Pr. 1s. Robinson and Roberts.

There is nothing in this performance which is likely to recommend it to the attention of the learned and ingenious reader. The author signs himself A. Murray, a layman ; and probably he is of some occupation in which he may be of more service to the world, by his labours, than by writing dissertations on the Trinity.